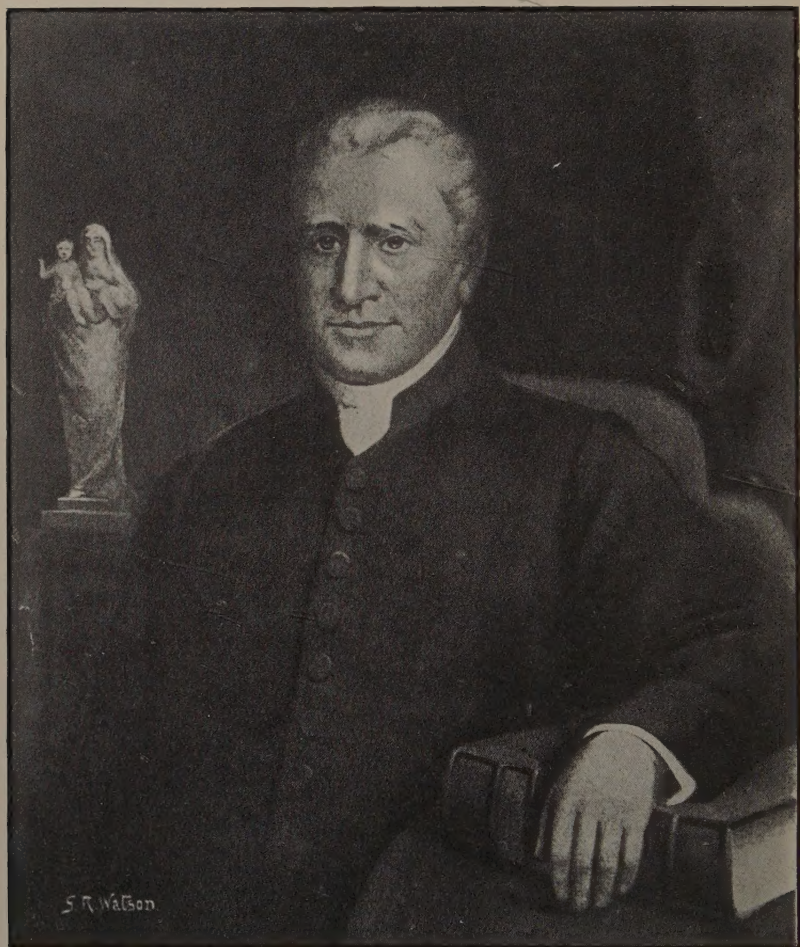


To Sister Gerard

From Br. Nolan

21/9/37

EDMUND IGNATIUS RICE
and
THE CHRISTIAN BROTHERS.



BR. EDMUND IGNATIUS RICE,
Founder of the Christian Brothers.
First Superior General.

EDMUND IGNATIUS RICE

AND THE

CHRISTIAN BROTHERS.

BY
A CHRISTIAN BROTHER.



DUBLIN:
M. H. GILL AND SON, LTD.
1926.



DECLARATION.

Conformably to the Decree of Pope Urban VIII., the writer declares that in the following pages the words saint, miracle, etc., are employed in a purely historical sense, and without any intention of anticipating the judgement of the Apostolic See.

Nihil obstat:

MATTHÆUS MACMAHON,

Censor Theol. Deput.

Imprimi potest:

✠ EDUARDUS,

Archiep. Dublinen.,

Hiberniae Primas.

Dublino, die 30^o Augusti, anno 1926.

LIST OF PLATES.

	Page
Edmund Ignatius Rice	Frontispiece
Monastery, Mount Sion	80
Monastery, Limerick	80
Brothers J. Hearn, P. Welsh, and A. Hoope	80
Br. M. P. Riordan	81
The O'Connell Schools	112
Brothers A. Swan, A. O'Mahony, and A. Grace	112
Brothers J. Leonard and B. Duggan	112
Monastery and Schools, Cork	113
Br. J. A. Hoare	208
Br. R. A. Maxwell	208
Brothers A. Treacy, J. Barron, J. Mullen	208
Novitiate Houses, Australia	209
Br. F. Kenneally	304
St. Patrick's College, Asansol	304
Br. P. J. Ryan	304
All Saints', New York	305
Br. M. T. Moylan	432
St. Mary's, Marino	432
Interior of Chapel, St. Mary's, Marino	432
Br. J. C. Whitty	433
Br. P. J. Hennessy	464
Monastery and Schools, Rome	464
Brothers J. M. Costen, D. Burke	464
Memorial Schools, Cork	465
Br. T. J. Stapleton	496
St. Helen's, Booterstown	496
College, Kimberley	496
Novitiate House, Cheshire	497
Novitiate Chapel, Sydney	528
College Chapel, Bath	528
Nudgee College, Queensland	528
St. Joseph's College, Melbourne	528
Launceston, Brisbane, Sydney	529

CONTENTS.

INTRODUCTION.

	Page
Religious Congregations and the Needs of the Church—	
Persecution of Irish Catholics—Education and Penal Laws—	
Proselytising Schools 	3

CHAPTER I.

Edmund Rice, Birth, Parentage, Boyhood, Education—Hedge	
Schools 	45

CHAPTER II.

Edmund Rice in Business—Life in the World—Religious	
Influences and Tendencies 	54

CHAPTER III.

Religious Vocation—Edmund Rice is described by Contemporaries, Miss Power, Nano Nagle, Father John Power, Dr. Hussey—Edmund Rice makes his Great Decision ..	63
---	----

CHAPTER IV.

Edmund Rice's First School—Early Trials—First Companions—Mount Sion—Difficulties and Hopes—Death of Dr. Hussey—Dr. Power 	79
--	----

CHAPTER V.

Carrick-on-Suir—Dungarvan—First Vows—Application to the Holy See for Approbation—Cardinal Pietro's Reply—Religious Habit—Perpetual Vows—New Members—Founder's Influence in their Formation 	92
--	----

CHAPTER VI.

Cork—Dr. Moylan—Brothers Baptist and Joseph Leonard—Our Lady's Mount—Dr. Murray—Dublin—Hanover Street, Dublin—Worthy Aspirants 	102
--	-----

CHAPTER VII.

	Page
Carrick House in a Critical Position—Saved by Br. Patrick Corbett—Recollections of Edmund Rice—Veneration of the Brothers for the Founder—His Zeal and Charity—Popular Opinions of his Virtues—Death of Dr. Power	118

CHAPTER VIII.

Thurles—School Regulations—Brothers Baptist and Joseph Cahill—Limerick—Lancasterian Schools—Press Notice of Edmund Rice's Work	129
--	-----

CHAPTER IX.

Difficulties—Dr. Murray and Father Kenney, S.J.—Rules and Constitutions—Memorial to the Holy Father—Papal Approbation—Mill Street and James's Street, Dublin ..	143
---	-----

CHAPTER X.

Papal Brief—Approbation Received—Cork Community and Dr. Murphy—Meeting in Thurles and Waterford—First General Chapter—Edmund Rice, First Superior General—Fr. Kenney	155
--	-----

CHAPTER XI.

Hardships—Sketch of Fr. Kenney—Interesting Letter from Fr. Grace, S.J.—Progress of the Catholic Church in America	166
---	-----

CHAPTER XII.

Three Brothers secede—Spirit of Union and Loyalty—Ireland's Joy in her New Congregations—New Hopes and their Realisation	175
--	-----

CHAPTER XIII.

First Chapter concludes—Regularity and Fervour—Memorial to the Holy Father—The Founder Visits all the Houses—Troubles in Cork	185
---	-----

CHAPTER XIV.

Royal Commission, 1824—Report of Commission—A Calumny refuted	216
---	-----

CONTENTS.

vii

CHAPTER XV.

	Page
Ennistymon—Foundation Stone of Monastery in Limerick laid—School Buildings commenced—Br. Patrick Welsh—Preston—Question of School Fees—Manchester—Letter to Young Superior—Br. A. Grace—London—Ennis ..	228

CHAPTER XVI.

Troubles in Cork continue—Br. Bernard Duggan—The O'Connell Schools—Distinctive Characteristics of Education in the Christian Schools—The Founder leaves Mount Sion	251
--	-----

CHAPTER XVII.

O'Connell Lays Foundation Stone of Schools in North Richmond Street—The Liberator's Veneration for Edmund Rice—Dr. Murray Lays Foundation Stone of Monastery—Emancipation—Penal Clauses in Relief Bill	266
--	-----

CHAPTER XVIII.

Circular Letter of Founder—Edmund Rice's Health causes Anxiety—Applications for Communities—Developments in Limerick, Cork, Ennis—Cistercians of Melleray—Dublin Corporation—Catholic Burial Ground	285
---	-----

CHAPTER XIX.

General Chapter—1831—Edmund Rice re-elected Superior General—The Cholera—Sisters of Mercy, Sisters of Charity, and Christian Brothers nurse the Sick—The Priests of Ireland True Shepherds	311
--	-----

CHAPTER XX.

Elementary Education—The National Board—Nuns and Monks and Penal Laws—Reception of National System—Some Christian Schools are placed under the Board—Reports of Inspectors and Others—Dr. Whately—Mr. Carlisle—Dr. McHale—Brothers sever Connection with National System—The Powis Commission—Br. A. Grace Examined ..	320
--	-----

CHAPTER XXI.

	Page
Tithe Claims—Founder visits England—Dr. Ullathorne—	
Benefactions of Mr. Bolger and Dr. Barry—Reminiscences	
of the Founder—Edmund Rice and O'Connell	360

CHAPTER XXII.

Gibraltar—State of Religion on "The Rock"—The Junta—	
Brothers leave Gibraltar—Dr. Hughes becomes Bishop of	
Gibraltar	374

CHAPTER XXIII.

General Chapter, 1836—Sunderland—Liverpool—London—	
Clarinbridge—Dr. Foran—Dean O'Shaughnessy, Ennis—	
Brothers leave Ennis	383

CHAPTER XXIV.

General Chapter, 1838—Founder resigns—Br. Michael Paul	
Riordan elected Superior General—Question of Pay Schools—	
Death of Brothers, 1839-40—Gerald Griffin	397

CHAPTER XXV.

Work in English Schools—Work in England extends—	
Virtues of Edmund Rice—Last Illness and Death—Public	
Testimonies to His Worth and Work—Veneration [shown	
to His Memory	404

CHAPTER XXVI.

Royal Commission on Education, 1854—Reports on the	
Christian Schools—School Publications of the Brothers—	
Growth of the Congregation—Death of Br. Riordan ..	438

CHAPTER XXVII.

Br. Hoare elected Superior General—Artane—Br. Hoope—	
Australia—Br. P. A. Treacy—Newfoundland—Gibraltar—	
Royal Commission on Education, 1868—Br. Joseph Hearn ..	450

CONTENTS.

ix

CHAPTER XXVIII.

Richard Anthony Maxwell elected Superior General—Intermediate Education—A Royal Commission—Lord Fitzgibbon—Dr. O'Dwyer—The Teaching of Irish—Marino—India—Br. Fabian Kenneally—Br. Maxwell's Death—Public Tributes to his Work	Page 480
--	-------------

CHAPTER XXIX.

Br. Moylan elected Superior General—Rome—Br. Costen, First Procurator General—Good Work in Rome—Completion of Training College, Marino—Department of Science and Agriculture—Death of Br. Burke—Resignation and Death of Br. Moylan—Appreciations of his [Virtues	497
---	-----

CHAPTER XXX.

Br. Whitty elected [Superior General—Organisation of Science Classes—Revival of English Foundations—America—Monsignor Power—Br. Ryan, First Provincial of America—Commendatory Letter from the Holy Father, Pope Pius X.—Resignation of Br. Whitty	514
--	-----

CHAPTER XXXI.¹

Br. Hennessy succeeds Br. Whitty—Revision of Constitutions—Approval by Pope Pius XI.—The Irish Province established—Br. J. Stapleton, First [Provincial—China—New Novitiate Opened [in Booterstown—Christian Brothers' Primary Schools connected with the Government System—New Novitiate in England	520
--	-----

LIST OF ESTABLISHMENTS (1926)	527
---------------------------------------	-----

INDEX	537
---------------	-----

INTRODUCTION.

RELIGIOUS INSTITUTES AND THE NEEDS OF
THE CHURCH.

PENAL LAWS IN IRELAND.

SCHEMES OF EDUCATION.

POSITION OF IRISH CATHOLICS.

HISTORIANS AND ROYAL COMMISSIONS ON
PROSELYTISING SCHOOLS.

INTRODUCTION.

"Call to remembrance the works of the fathers which they have done in their day."—(I. Mach., 2-51.)

These words of the sacred Text are taken as an admonition to the disciples of Edmund Ignatius Rice to give at some length, and in permanent form, the story of his life, and to place on record the history of the work initiated by him. From its inception to the present time that work has grown and prospered, winning the admiration and support of all classes and creeds, not alone in Ireland, but in lands beyond the seas to which, through God's mercy and goodness, it has extended.

At this time it seems specially opportune to publish a volume on "Br. Ignatius Rice and the Christian Brothers," as we have now reached the Centenary of the Approbation of his Congregation by the Holy See, in virtue of which, in 1820, it was established as a permanent Organisation in the Church with a Constitution and Government having full Papal Approval.

The following pages will, it is hoped, be read with interest and edification, as they reveal philanthropy of the highest order, and achievement most creditable to the generous mind which conceived the plan and purpose of the Congregation of Christian Brothers, and carried that purpose through to its grand realisation.

The information contained in this volume is mainly an exposition of the underlying principles, the sustaining inspiration, and the clearly conceived purpose of an undertaking at once religious, philanthropic, and national. Truly national that undertaking has been in its extent, intensely national in its sentiment, and predominantly national in the character it

imprints. Yet the Institute of the Christian Schools of Ireland has never been identified with partial or narrow views of patriotism, or with merely transitory phases of political thought.

A higher and holier motive, however, than patriotism, noble though that sentiment is, was the inspiration of the enterprise of Br. Edmund Ignatius Rice, and has been the grand sustaining motive of his disciples.

The Christian Brothers are, before all else, Religious men, Christian Educators, banded together under the banner of the Catholic Church, through a vocation from God, to instil into the mind of youth the doctrines of the Faith of Christ, and to train them in the morals, principles, and devout practices of that holy Faith.

Christian Charity was, and ever must be, the Foundation of the Christian Schools. Hence the holy Founder enjoined on his Brothers, as "the particular end of their Institute, the love of their neighbour, exercised in an earnest application to the instruction of male children, especially the poor, in the principles of Religion and Christian Piety." This exercise of Charity they were to consider so important that "it was to be regarded by them as second only to their own sanctification."

Apart from the special interest attaching to the study of the life and character of a man whose work has won the commendation of the highest authorities in Church and State, the subject of Education, with which the name of Br. Edmund Ignatius Rice is so intimately associated, will, no doubt, arrest the attention of all honestly striving for the betterment of our people.

In every age, among enlightened and progressive nations, education has been regarded by philosophers and statesmen as vital to the safety and welfare of the State, to the efficiency of the citizen, and to the happiness of the individual.

But the Church has other, and higher, and truer conceptions of the function of the educators of youth.

National progress, prosperity, and peace are desirable, no doubt, but yet, they promote only the temporal good of men. To the mind of the Church the spiritual and eternal are as much above this transitory good as heaven is above the earth; and to the Christian Educator, guided by Catholic Faith, and impelled by Catholic instinct, each individual soul is a being purchased at a great price, and destined for an eternity of happiness. Hence, to turn the child's heart to God, to secure for the soul eternal glory, is the grand objective of the Catholic Educator; and, guided by the teaching of Christ, "Seek ye first the kingdom of God and His justice, and all other things shall be added unto you," he is convinced that the religious training of the youth of the nation is the surest guarantee of national welfare.

RELIGIOUS ORDERS AND THE NEEDS OF THE CHURCH.

The Congregation of the Christian Brothers is but one of the many admirable organisations which, according to the needs of time and place, spring up in the Church of God, and draw their vital energies from the bosom of that ever fruitful Mother. A cursory glance reveals the truly wonderful provision that tender Mother, "urged by the charity of Christ," in every age and under varying conditions and demands, makes for the needs of humanity.

The Gospel signs that Christ has come, and is still with His Church, are to be seen renewed in every generation. Every misery, every wretchedness, every form of affliction which falls on poor humanity has its ministering angel to afford support and comfort. These angels in human form hover round the sick in our hospitals, the wounded on the battle-

field, the leper in his lonely isolation on some remote isle in the ocean, or the poverty-stricken in the squalid city slum, waiting the favourable moment to administer comfort to the body and the balm of holy counsel to the sin-laden soul.

Yes, of the fragile form of the Nun, buoyed up by sweetest charity, can the poet sing :—

Unshrinking where pestilence scatters his breath,
Like an angel she moves, 'mid the vapour of death;
Where rings the loud musket, and flashes the sword,
Unfearing she walks, for she follows her Lord.
How sweetly she bends o'er each plague-stricken face,
With looks that are lighted with holiest grace;
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him.

MONASTIC ORDERS.

The persecutions of the early Church gave to the desert its first great Hermit, Paul of Thebes; and his contemporary, Anthony, on hearing that counsel of perfection, "Go, sell what thou hast, give to the poor; come, follow Me," was also led by the spirit of God into the desert. Around this holy man gathered numerous disciples, who, separated from the world, formed villages in which they lived together, deriving comfort and encouragement from brethren following the same manner of life.

In the fourth century, St. Basil, the great legislator of the Eastern monks, gives in his Rule a true portrait of the perfect monk. He himself and his monks often went into the neighbouring country to instruct the peasants, and exhort them to the practice of virtue, thus combining the active and contemplative life.

Our own countryman, St. Columbanus, the Apostle of many European nations, gave his Religious the most austere of all the early Rules. It may be regarded as an embodiment of

Celtic asceticism. His monks united works of zeal, preaching, and teaching with study, prayer, and contemplation.

But the greatest legislator for Monastic Life was St. Benedict, whose Rule has been described as an Epitome of the Christian Religion. "It is," says Bossuet, "a learned and mystic abridgment of all the doctrines of the Gospels, all the institutions of the Fathers, and all the counsels of perfection." It superseded the Columban Rule, and for centuries was the Rule of the "Monks of the West," whose influence on the intellectual and industrial life of the Western nations has been eulogised by truthful historians and honest economists of every school of thought.

The Military Orders, originating in the Crusades, and combining in their Constitutions the elements of Religion and Militarism, added to their three Monastic Vows a fourth, by which the members bound themselves to wage ceaseless warfare against the unbelievers. Thus in the great Military Orders of the Hospitallers, the Templars, and the Teutonic Knights, a field was afforded for the energies and ambitions of Christian knights, and a career provided in harmony with their rank and calling, and sanctified by Religion. These gallant soldiers protected Europe on the north from the pagans and on the south from the Mahomedans.

Other pious Institutes, called into activity by the ardour of Christian Charity, sent forth their members in the train of the Crusaders to dry the tears of the captives and restore them to home and freedom. Thus, while the "Monks of Mercy" crossed the Mediterranean in their white robes, and bore light and liberty to the dungeons of Morocco and Algiers, the sons of St. John of Matha and of St. Felix of Valois brought redemption to thousands of Christian captives in the East.

The Foundations of Cluny and Citeaux, and the period lit up by the sanctity and genius of St. Bernard, with the yet

more austere Orders of the Camaldolese and Carthusians, bring us down to the time of the great Patriarchs, St. Dominic and St. Francis.

The sight of the atrocities committed by the Albigenses in the thirteenth century, and the ruin of so many souls through ignorance and error, moved St. Dominic to devote his life to the conversion of heretics, and to found an Order, whose chief object was to furnish the Church with zealous and learned Preachers and Missionaries for the instruction of the faithful and the eradication of heresy and vice.

At this time other evils afflicted the Church, destroyed many souls, and disturbed public tranquillity. Cupidity and pride were prolific sources of these widespread disorders.

To the vices of the age the gentle St. Francis of Assisi opposed the spirit of absolute poverty, profound humility, and tenderest charity. His Rule, which rapidly won thousands of adherents, sets out in all its beauty, simplicity, and severity, the spirit of religious poverty combined with the gentlest charity. To him poverty was a royal bride whom he espoused and served with chivalrous devotedness. The example and preaching of his followers had an immediate and far-reaching effect in uplifting a sordid world and infusing the Spirit of Christ into social life, rendered callous and cruel by centuries of strife and bloodshed.

In a world possessed by the demon of avarice, the brown-habited, bare-headed, and sandalled sons of the Holy Patriarch of Assisi appeared as heralds of peace and charity, and recalled men to Christian ideals.

Never before was the Church challenged by a graver danger than that which it encountered in the sixteenth century in the struggle against the forces loosed on society by the so-called Reformation. The mercy of God did not abandon His Church in that critical period, for at no other time in its history did

so many illustrious saints appear in the world as then. The danger was great, but to the barque of Peter, buffeted by the billows, help was nigh.

In this crisis went forth to fight the battles of the Lord such valiant champions as St. Ignatius of Loyola, St. Charles Borromeo, St. Philip Neri, and St. Francis of Sales, while the ceaseless prayers of the daughters of St. Teresa, St. Jane Frances de Chantal, and other holy women aided the champions of truth and virtue in battling against the base passions aroused by the demons of intellectual pride, avarice, and lust.

Heresy drew many European nations away from the Faith of Christ and from the One True Fold, but the sons of Loyola were found where need was greatest at home, while through the indefatigable labours of St. Francis Xavier and his brethren in the East, and the apostolic zeal of other members of the Society in the New World,

India repaired half Europe's loss,
And o'er a new hemisphere the Cross
Shone in the azure sky,
And from the Isles of far Japan
To the broad Andes, won o'er man
A bloodless victory.

While the mission field was thus served by the Jesuits and other Orders abroad, the Oratorians of St. Philip Neri, the Priests of the Mission of St. Vincent de Paul, and the Brothers of the Christian Schools in France, founded by St. John Baptist de la Salle, helped to renew the Catholic spirit in Southern Europe.

Springing up with these Orders of men, and surpassing them in number, were the Religious Congregations of Women, whose gentle spirit sanctifies the school, forms to virtue and piety the child of the peasant and the prince, reforms the prison, cheers the hospital, and opens a port of refuge to the storm-tossed, the wounded, and the fallen.

Thus down through the ages these Congregations of men and women are called by God to the service of His Church according to the varying circumstances and needs of the times.

EDMUND IGNATIUS RICE.

So, when the subject of our present study began his work, we find a combination of circumstances and conditions which urgently demanded such a Congregation as, through God's mercy, he gave to the Church and to his country.

To understand, and to sympathise fully with the motives and inspiration which prompted Mr. Rice to embark on his enterprise of establishing a Society devoted exclusively to Catholic Education, and to realise the vast charity it implied, we must study the social, political, and intellectual condition of Catholic Ireland at the close of the eighteenth century. We must clearly visualise the state of Irish Catholics at this particular period to secure a just setting for the Founder of the Christian Brothers and his work, and thus fully grasp the opportuneness and the magnitude of the benefits conferred on his country by this truly great man.

THE PENAL CODE.

Mr. Rice began his work in 1802. Nearly one hundred years before, in 1715, the Lords Justices of Ireland, in their address to the Commons, recommended that all distinctions should be abolished in the realm, except that of Protestant and Papist. How well the faithful Commons endeavoured to carry out the recommendation, the Penal Laws of the eighteenth century testify. How far they succeeded, impartial historians record. The world's history presents no more thrilling record of callous, persistent tyranny, nor of more unconquerable, sustained, and, finally, triumphant resistance, than the Story of Ireland during this period.

“It is an irksome and painful task,” says Mr. Mitchel, “to pursue the details of that terrible penal code, but the penal code is the history of Ireland.”

Nevertheless, the nauseating details of these atrocious laws must be fully known, and their effects on the nation fully understood, to measure with any degree of accuracy the efforts made by Christian philanthropists to lift their co-religionists from the degradation into which they had been plunged. The Catholics of Ireland had been reduced by oppression, by spoliation, and penal legislation to a condition almost of despairing apathy. They had no ambition which they could hope to gratify; they had no privileges as citizens; they had hardly any rights as human beings. Nothing had been left undone to drive out of their hearts every sentiment of human dignity. Every enactment of the legislature was directed against the great mass of the people, and the courts of justice were entirely administered by the oppressors or their willing tools.

The proscribed race saw only inveterate enemies on the bench, enemies in the jury-box, enemies all around, and were made to feel continually that law and justice were not for them. The dominant minority, alien in race and religion, had virtually the power of life and death over the majority of the native Catholic people. “Væ victis” resounded for nigh three centuries over the land.

To render secure and permanent this degraded condition of the Irish people, the dominant party took ample precautions to deprive them of all means of education. Conscious that knowledge and slavery are incompatible, and knowing the innate love of the Irish for learning, their persecutors were convinced that this enforced ignorance was specially necessary to effect their cruel purpose of demoralising and enslaving the nation.

“In the history of Ireland in the Eighteenth Century,” says Mr. Lecky, “we may trace with singular clearness the perverting and degrading influences of great legislative injustice, and the manner in which they affect in turn every element of national well-being.” (Hist. Ir., vol. I., p. 1.)

“It is painful to recall to mind the contemplation of these laws which were conceived by the malignant genius of monopoly. For the interests of mankind it would be better to bury these examples of public infamy, the very mention of which must more or less contribute to the degradation of public morals, but that the duties of the historian silence the voice of the philanthropist.” (Hist. Ir. V. II., p. 306, Lawless.)

Mr. Haverty, commenting on this passage, writes: “As a still stronger reason for dwelling on the loathsome details, we may add that under the withering influence of these laws successive generations of Irish Catholics grew up and passed away; that their effect on the moral and material interests of the nation remained long after the barbarous laws themselves were effaced from the Statute Book, and that there are many circumstances in the social state of Ireland at this moment which must be explained by reference to the penal code.” (Hist. Ir., p. 682.)

With the year 1695 the era of the penal laws began. Religious persecutions there were, of course, before that date. The war of conquest, carried on from 1172, was changed in the reign of Henry the Eighth and his successors into a war of extermination and religious persecution. This oppressive legislation reached its most intense phase in the reign of Queen Anne (1702-1714), and continued in force until the middle of the eighteenth century. The departure of Sarsfield and the Irish army, after the siege of Limerick, left Ireland disorganised and helpless, but with spirit unbroken and unconquered. Many of her gallant sons found honourable employment in the service of European monarchs, and their loyalty and ability made her name respected on the Continent.

Irish soldiers being no longer formidable at home, hope in the good faith or honour of the victorious enemy was soon proved to be ill-founded.

After the conclusion of the Treaty of Limerick the Lords

Justices returned to Dublin, and in their presence in Christ Church Cathedral, Dr. Dopping, Bishop of Meath, declared that no peace should be observed with the papists of Ireland. Accordingly,

“The Justices of the Peace, the Sheriffs, and other Magistrates, presuming on their power in the country, did in an illegal manner dispossess several of their Majesties’ Catholic subjects not only of their goods and chattels, but of their lands and tenements, to the great reproach of their Majesties’ government.” (Harris : Life of King William.)

Thus was the Treaty of Limerick broken “ere the ink wherewith it was writ was dry.”

Mr. Wyse, in his Historical Sketch of the Catholic Association, says :—

“In the reign of the very prince who had treated them as equal and honourable enemies, the Catholics were trodden on as hereditary slaves. The first oppressors were timid, but the successful experiment soon taught them how easy a thing it is to trample on the fallen. The last resource of the oppressed, the ‘arma supersunt,’ was wrested from them.

“The plunder of intelligence, the spoliation of mind, came next, and prospective legislation of barbarism, a studious desolation of everything which could tend to the intellectual improvement and elevation of the country, henceforth became the paramount object, the essential principle of national government.” (Vol. I., p. 13.)

Plowden, in his History of Ireland, observes :—

“The Roman Catholics, being shut out of Parliament, either withdrew from or were shut out of the field of politics. Their submissive forbearance, under a most severe extension of the penal code during the reign of William III. and subsequent reigns, is the single point relating to them which has arrested the notice of any historian of the day. The bulk of the nation had a physical, not a political, existence, nor were they ever brought under the consideration of the government but as objects of some new rigour or severity.” (Vol. I., p. 198.)

“The thoroughness with which the Parliament of Ireland, composed entirely of Protestants and aliens, followed up their well-devised schemes for the degradation of Irish Catholics

is seen in the enactments prohibiting Catholic schools, teachers, or tutors at home, and further, that if any subject of Ireland should after that session go or send away any child or person to be educated in any Popish University, College, or School, or in any private family, or if such child should, by any Popish person, be instructed in the Popish religion, or if any person in Ireland should send money or things abroad towards the maintenance of such child, or other person already sent, every such offender being thereof convicted should be for ever disabled to sue or prosecute any action, bill, plaint, or information in law or equity; to be guardian, administrator, or executor to any person, or be capable of any legacy or deed of gift; and besides should forfeit all their estates, both real and personal, during their lives."

The reader will say perverted ingenuity inspired by demon hate cannot go farther. But we, unfortunately, do not find it so, and in the reign of Queen Anne the Duke of Ormond, Lord Lieutenant of Ireland, introduced a bill, which eventually became law, "to prevent the further growth of Popery in Ireland."

"This Bill passed without a dissentient voice, without the opposition or protest of a single individual, to proclaim that there was one man of righteousness in that polluted assembly to save it from the reproach of universal depravity." (Mr. Charles O'Connor.)

"On the passage of this Act," says Mr. Mitchel, "the penal code might be considered tolerably complete, and nine-tenths of the population of Ireland were thus effectively brought down under the feet of the one-tenth, so absolutely subjugated that they could not be depressed lower unless they had been actually bought and sold as slaves."

Curry describes the Act as—"A penal statute through which runs such a vein of ingenious cruelty that it seems to be dictated rather by some prætor of Dioclesian than by a British or Irish nobleman."

"The period of Queen Anne," Mr. Wyse says, "was principally filled up in adding new links to the all-embracing chain, and moulding into a still more atrocious perfection the anti-social code which had been comparatively mild under the reign of William."

"The barbarising, non-education laws were rendered more

precise; the Gavel Act of Queen Anne was sharpened into more execrable efficiency; every legal evasion suggested by the commiseration and humanity of the Protestant was attempted to be cast off, and to give it a still more sweeping extension, it was rendered, by a clause of peculiar malignity, retrospective." (Vol I., p. 22.)

"But the ingenuity of the persecution was principally exercised in attempting the extermination of the Catholic Priesthood."

"Partly by fraud, partly by violence, first by registering, and then by forcing on the registered the oath of abjuration, and meeting their refusal with an accumulation of pains and penalties unknown in the code of any civilised nation, they nearly succeeded in exterminating all species of religion, as well as literary instruction, from the island."

"The profession of the informer was declared 'an honourable service' by a resolution of the House of Commons; blood-money for the capture of priests was unsparingly lavished; the whole country was debauched and demoralised by the very bodies to whom chiefly was entrusted the guardianship of public morality." (Vol. I., p. 23.)

The same writer, treating of the following reign, says:—

"The reign of George I. could add but little to these inflictions. Human cruelty seemed exhausted. All the former tyrannies were now found consolidated into one. The records of this reign present the same indefatigable persecution of the Catholic clergy, the same insults and injuries heaped without measure on the ancient aristocracy of the country, the same anxiety to furnish new additions to the exterminating code, the same legalised violations of the rights of the subject, the same usurpations of Irish rights which so disgracefully characterised the preceding reign. But under George I. what was originally an experiment became a system, and the machinery, wherever it was found defective, was gradually improved, by the perverse vigilance of the legislature, into the most atrocious perfection." (Hist. Cath. Emp^a., Vol. I., p. 26.)

These passages, while truthfully depicting the brutality and persistence of the persecutors, hardly do justice to the vigour and pertinacity of the resistance offered by the persecuted. Though schools were suppressed, knowledge still lurked among the people, nor did penal exactions deter Irish boys of talent

from crossing the seas for their education, and returning to sustain the courage and faith of their countrymen. Penal laws did not succeed in depriving our persecuted ancestors of the refining and elevating influence of their holy religion.

When George the Second ascended the throne, Catholics for a moment indulged the hope of some mitigation of the laws which weighed so heavily on them. They ventured to prepare an address to the new Monarch expressing their loyalty, but their congratulations were contemptuously ignored. The existence of Catholics was not recognised by the government of the nation, and both Houses of the legislature carried a resolution expressing the fact.

RELAXATION OF THE PENAL LAWS.

In the year 1745 the British Government became somewhat embarrassed by the loss of the noted battle of Fontenoy, and by an insurrection in Scotland in favour of the Pretender, Charles Edward.

There was consequently a temporary toleration of Catholics. To this period are to be traced the first aspirations for religious freedom which the oppressed Irish Catholics ventured to breathe. We then hear for the first time the faint and distant rumblings of that great Catholic movement which in after years was to assume such irresistible force. The first Catholic committee met privately in 1760, and was the "tiny rill" of the powerful Catholic Association which seventy years later, under O'Connell, like "the mountain torrent," broke the barriers which bigotry and tyranny had raised against the nation's progress, and swept away, in part at least, the accumulation of disabilities imposed on the nation's life and liberties.

The accession of George the Third, who came to the throne in 1760 "as the friend of toleration and the guardian of the civil and religious rights of his subjects," gave hopes to Catholics

of brighter prospects. The "toleration" was meagre, indeed. They were allowed to breathe, to go to Mass, to live by their labour, and to pay tithes and taxes. The disabilities of the Catholic people continued in full force; and while a contemptuous toleration was shown to their religious worship, good care was taken to debar them from all profitable occupation, and to seize the poor remnant of their property.

AMERICAN REVOLUTION.

The American Congress declared its independence in 1776, and scarcely had the intelligence reached the English Government than they began to think of removing the more galling enactments against the Irish Catholics. Lord North clearly apprehended that the maxims and political doctrines acted on in America would be welcomed, and become applicable, in Ireland. He, therefore, instructed the Lord Lieutenant to use his efforts to win the support of Irish Roman Catholic subjects by relaxations of the penal code.

"Lord North knew too well the national grounds of discontent and the misery which stretched over the whole surface of Ireland. He was not ignorant of the diffusion of the American spirit of liberty through all the ranks of the Kingdom of Ireland. It fell to his lot to feel the fatal effects of former emigrations from Ireland to America; it being a fact beyond question that most of the early successes in America were immediately owing to the vigorous exertions and prowess of Irish Immigrants, chiefly from the North, who bore arms in that cause. He accordingly adopted the wise policy of engaging the affections and gratitude of the Irish people, by alleviating in some degree the immediate cause of their soreness and discontent." (Plowden, p. 458.)

In 1777 General Burgoyne at Saratoga surrendered to the American "rebels," and the entire British army was captured. A few months later the independence of the American States was acknowledged by France, and not many weeks elapsed

until a bill for the partial relief of Catholics was passed by the English Parliament. Influenced by the example of England, and by the express wishes of the administration, a similar measure, though warmly contested at every point, was finally carried through the Irish House of Commons by the small majority of nine. The concessions were trifling, but the position of affairs in America made the semblance of tolerance necessary. The spell of tyranny was broken, the severity of the anti-Catholic Code was relaxed, and the way to equalisation opened, though progress to that desirable objective was slow.

“ This Bill gave the first legitimate sanction, the first openings, to the natural exertion of that element of power which had been struggling for an outlet for so many years previous. The Catholic was permitted by statute to acquire an interest in the soil, to purchase under certain restrictions, etc. The relaxation was great in its immediate effects, but far greater in important consequences to which it inevitably conducted. This virtual recognition of citizenship, by admitting to participation in the land, gave new desires; new desires produced new efforts; these efforts could never, in the nature of things, subside until they naturally terminated in perfect equalisation. The tendency to find the true level constantly augmented. The Bill of 1778 gave the Bill of 1793; the Bill of 1793 gave the Bill of 1829. It was the first step which really emancipated.” (Wyse, p. 102.)

THE VOLUNTEERS.

At the rise of the Volunteer movement the Catholics of Ireland, though for the most part plunged in poverty and despoiled of rank and arms, yet seemed to have felt instinctively that a movement for Irish Independence must lead to their emancipation. It was only gradually, and with extreme jealousy, that the ranks of the Volunteers, at first an exclusively Protestant organisation, were opened to adherents of the proscribed creed.

With some honourable exceptions, the most active of the Volunteers were their most determined and resolute foes.

Many of the Catholics, though forbidden the use of arms, subscribed liberally to the treasury of the Volunteers. Such of them as got admittance to the ranks were there by connivance, as they were everywhere else. It might seem, indeed, that Catholics would have been perfectly right in taking no interest in the movement, and holding absolutely aloof from it. Self-respect even would seem to dictate this course, but an instinct of freedom and a broader patriotic sentiment raised them above rancour for their immediate grievances.

At a meeting of the Volunteers at Dungannon it was resolved :—

“ That as men, and as Irishmen, we rejoice in the relaxation of the Penal Laws against our fellow subjects, and that we conceive the measure to be fraught with the highest consequences to the union and prosperity of the inhabitants of Ireland.”

On the same day on which the Dungannon Convention met a Catholic Relief Bill was introduced into the Irish House of Commons by Mr. Gardiner, afterwards Lord Mountjoy. It was a wretched and contemptible measure, and only made more conspicuously oppressive the galling disabilities of the Penal Code.

Edmund Burke speaks thus of it :—

“ To look at the Bill, in the abstract, it is neither more nor less than a renewed act of universal, unmitigated, indispensable, exceptionless disqualification. One would imagine that a Bill inflicting such a multitude of incapacibilities had followed on the heels of a conquest, made by a very fierce enemy, under the impression of recent animosity and resentment.

“ No man, on reading that Bill, could imagine he was reading an act of amnesty or indulgence. It recited the oath, and that Catholics ought to be considered as good and loyal subjects to his Majesty, his Crown and Government. Then follows a universal exclusion of these good and loyal subjects from every, even the lowest, office of trust and profit, or from any vote at any election ; from any privilege in a town corporate,

or from being a freeman of such a corporation, from serving on grand juries, from a vote at a vestry, from having a gun in his house, from being a barrister, attorney, solicitor, etc.

“This is surely the air of a table of proscriptions, rather than an act of grace. What must we suppose the laws against these good subjects to have been of which this is a relaxation?”

At a meeting of the Volunteers held in Dublin, the Earl of Bristol, who was also Bishop of Derry, and who held advanced and decided views on Catholic Emancipation, proposed a resolution in favour of immediate and complete emancipation of Catholics.

The majority of the Convention, including Flood and the President, Lord Charlemont, who were intolerant of religious freedom, rejected the proposal, and thus forfeited the support of Catholics.

“It is difficult to account for the narrow and perverse policy which prevailed in this Convention with regard to Catholics. The delegates forming that body had it in their power to lay the foundation of the newly-liberated nation deep in the hearts and interests of the whole people, and thus defy both the arts and arms of England to enslave a united Ireland.

“They perversely threw away the noble opportunity; their work of regenerating their country was but half done. English intrigue was soon busy on the large field thus left for its operation, and it cannot be thought wonderful if very many of the Catholics afterwards became reconciled to the fatal idea of a legislative union, as affording a better chance for their emancipation than living under the bitter and intolerant exclusiveness of the Irish Ascendancy.” (Mitchel, p. 160.)

Dr. Madden, in his *History of the United Irishmen*, says:—

“The error of the leaders of the Volunteers was in imagining that they could retain the confidence of the Catholics, or the co-operation of that body, which constituted the great bulk of the population, whilst their Convention publicly decided against their admission to the elective franchise.” (Vol. I., p. 58.)

But, though the majority of the Convention was opposed to reform, and determined to retain Catholic disabilities, there

were within the Volunteers many staunch supporters of Catholic claims. Grattan was the leader of these more liberal patriots, and in his Address to the Citizens of Dublin on retiring from Parliament in 1797, he said :—

“ We moved a reform in Parliament which should give a Constitution to the people, and Catholic Emancipation which should give a people to the Constitution.”

Some of the ablest patriots of the independent Irish Parliament of 1782 set themselves to carry out a repeal of the Penal Laws; which, as Volunteers, they had resolved to do in the Congress of Dungannon. They were, however, more able than numerous.

Such weighty questions of international policy were broached that the Catholic cause was not immediately advanced; yet, were it not for the “ Union,” Emancipation would have come to Ireland many years sooner than it did. Its great advocates, Grattan, Yelverton, Cloncurry, and others equally ardent, introduced the subject, session after session, and new proselytes were constantly added to the ranks of their followers. It was evident they would soon carry the question by a successful vote in the House, when the Act of Union put an end to the Parliament of Ireland, and sent the advocates of Catholic rights to plead before a less sympathetic audience.

FRENCH REVOLUTION REACTS ON IRELAND.

At the beginning of the French Revolution the English Government became alarmed, fearing lest the example of France might prove contagious at home, and, accordingly, they made preparations to grant partial relief to Catholics. In the session of the Irish Parliament which opened in January, 1792, a trivial Catholic relief measure was introduced by Sir Hercules Langrishe, and had the support of the Government. This

Bill passed through Parliament, but Catholics were dissatisfied with the miserable measure of relief granted by this contemptible Act.

Mr. Simon Butler, Chairman of the Dublin Society of United Irishmen, published, by order of the Society, a "Digest of Popery Laws," bringing into one view the whole body of penalties to which Catholics still remained subject. He thus sums up :—

"Such is the situation of three millions of good and faithful subjects in their native land. Excluded from every trust, power, emolument of the State, civil or military; excluded from all benefits of the Constitution in all its parts; excluded from all corporate rights and immunities; expelled from grand juries; restrained in petty juries; excluded from every directorate, from every trust, from every incorporated society, from every establishment, occasional or fixed, instituted for public defence, public policy, public morals, or public convenience; from the bench, from the bank, from the exchange, from the university, from the college of surgeons; from what are they not excluded? There is no institution which the wit of man has invented, or the progress of society produced, which private charity or public munificence has founded for the advancement of education, learning, or fine arts, for the permanent relief of age, infirmity, or misfortune, from the 'superintendence of which, and in all cases where common charity would permit, from the enjoyment of which, the legislature has not taken care to exclude the Catholics' of Ireland."

A Convention of Catholic Delegates met in Dublin on December 2nd, 1792, at which a petition setting forth their grievances was prepared for presentation to the King. It was signed by Dr. Troy, Archbishop of Dublin; Dr. Moylan, Bishop of Cork; and by all the county delegates, and presented to the King on January 2nd, 1793.

Three weeks later Louis the Sixteenth of France was beheaded, and a week after that tragic event the French Revolutionary Government declared war on England. Under the pressure of this war and the symptoms of revolution at home, the Govern-

ment, in order to detach the Catholics from the more dangerous politicians, introduced a Catholic Relief Bill into Parliament, which passed both Houses and received the Royal Assent on April 9th, 1793. These concessions were more in fear than in friendship. This Act enabled Catholics to vote for Members of Parliament, but Protestants only were eligible for Parliament ; admitted them to the outer Bar, all honours and high places being reserved for Protestants ; enabled them to vote for municipal officers ; permitted them to carry arms, provided they possessed a certain freehold and personal estate. None of these conditions applied to Protestants. Catholics were allowed to sit on grand juries ; admitted to hold military and naval commissions, certain of the higher ranks being excepted. All persons exercising these new privileges were compelled to take a most insulting and humiliating oath.

This Emancipation Act of 1793 was one of shreds and patches, and still left the Catholics branded as an inferior caste. It is not improbable, however, that more liberal concessions would have followed had not Pitt engineered and precipitated rebellion, and thus arrested social progress in Ireland for many years to come.

“ It is perhaps to be lamented that the provisional agency of an independent Irish Parliament was not prolonged. For the patriot party in it were led, some by their liberal and generous temper, and all by the necessities of their position, to make common cause with the mass of the Irish people. They took the first step towards the political emancipation of the Catholics by restoring to them the elective franchise. They might have passed with equal effect the admission of Catholics to Parliament.” (Goldwin Smith, *Irish Hist. and Ir. Character*, p. 161.)

On January 4th, 1795, Lord Fitzwilliam came to Ireland as Lord Lieutenant. It was universally understood that he undertook the office on the express terms that complete Catholic Emancipation would be made a government measure, and that

before coming he had conferred with Mr. Grattan on the policy to be pursued.

Grattan obtained leave of the House to introduce a Catholic Relief Bill. On the faith of the proposed measure the Irish Parliament voted 20,000 men for the navy and £1,700,000 to support the war then carried on against France. The hopes of the people were raised, but in an instant these bright hopes were crushed.

To secure a legislative Union, upon which Pitt had set his mind, an insurrection was necessary. To foment this insurrection, and to prepare the way for the Act of Union, he and his minions in Ireland astutely directed their resources. In 1798 the country was plunged into rebellion, with its attendant horrors and brutalities. The Act of Union followed two years later, leaving Ireland totally dependent on her conquerors and absolutely at the will of British statesmen.

EDUCATION IN THE EIGHTEENTH CENTURY.

On lines parallel with the Penal Laws, and inspired by the same diabolical spirit, were the provisions made for the education of Irish youth in the eighteenth century.

“The duty of founding schools for the Irish,” says Goldwin Smith, “though not wholly neglected, was feebly prosecuted. Those which were founded became infected by the prevailing spirit of torpor and corruption, and being invariably tainted with proselytism, they were from the outset objects of suspicion to the people.” (Hist. of Ireland, p. 135.)

Mr. Lecky, in his History of Ireland, writes :—

“Statesmen in Ireland had not been insensible to the want of National Education, but nearly all their schemes had been vitiated by being restricted to Protestants or connected with proselytism, or through the inveterate jobbing that prevailed in all parts of Irish life.”

Lecky means, of course, among the dominant and Protestant minority. "Jobbing" was confined to them. Catholics had no place in "Irish life" at this time.

The unvarying principle of every educational scheme and the goal of every educational effort were the eradication of the religion of the Irish people and the destruction of every symbol and sentiment of nationality.

So far back as 1537, in the reign of Henry VIII., an Act was passed by the Anglo-Norman Parliament of Ireland entitled "An Act for the English Order, Habit, and Language"—the Act having directed that the "Irish habit and apparel" should be abolished, and the peculiar mode in which the Irish wore their hair discontinued, provided that clergymen of the Established Church "should keep or cause to be kept within the parish wherein they ruled a school to learn English." Notwithstanding this Act and others similar, the Irish habit, order, and language continued to prevail outside the English Pale, and could with difficulty be prevented from encroaching within its limits. This precious piece of legislation was the origin of the "Parish Schools," and was the first measure which could lay claim to be an education scheme, but was, purely and simply, an Act for the suppression of the Irish language, dress, and customs. It was the first step in the proselytising and denationalising policy in Irish education, which was persistently adhered to during succeeding years. (See Report of Commissioners of Education in Ireland, 1825, p. 3.)

DIOCESAN FREE SCHOOLS.

In 1570, in the reign of Queen Elizabeth, an "Act for the Erection of Free Schools" was passed. The preamble to this Act attributed "the manifold and heinous offences daily and hourly perpetrated to a lack of good bringing up of the youth of the realm," and provided for the establishment of

a Free School in every shire-town, to be built at the charge of the county. The Act directs that the "school-master shall be an Englishman of English birth of this realm" (Ireland). The masters were to be appointed by the Archbishops of Dublin and Armagh, and the Bishops of Meath and Kildare, in their respective dioceses, and in all other dioceses by the Lord Deputy or Chief Governor. One-third of the endowment was to be paid by the Ordinary in each diocese, while other ecclesiastical persons were to pay two-thirds.

As these Diocesan Free Schools have been from their origin entirely in the hands of the clergy of the Established Church, they were decidedly Protestant in character, and have maintained this character rigidly. The suppression of the Religious Establishments, in which generous provision was made for education, deprived Irish youth of all educational facilities, and the Free Schools were intended as a reparation for confiscation, and a substitute for the noble institutions destroyed in the interests of cupidity and intolerance.

During the short period that intervened between the Act of Elizabeth and the foundation of the Royal Schools (1608) it appears that the Diocesan Schools were not in a flourishing condition. In 1584, fifteen years after the passing of the Act for their foundation, the Lord Deputy by proclamation states :—

"We find that the Free Schools, which are to be maintained and kept for education and bringing up of youth in good literature, are now, for the most part, not kept or maintained."

Although the Act of Foundation makes provision for their establishment and maintenance out of the diocesan revenues, the provision was carried out only in some dioceses. A supplementary Act levied the cost of building on the counties. A Royal Commission (1789-91) reported, "the public receives very inadequate benefit from the Diocesan Schools," and recommended that, in addition to a building grant, half the

masters' salaries should be borne by the county rates. Yet, in spite of all these helps to prop up the scheme, the Education Commissioners of 1810 were in doubt "whether a system should be continued which in its principles appears not altogether equitable, and has never been found efficient in practice. At no time do they appear to have fully answered the purposes of their institution." (Report, 1858, p. 27.)

In 1813 these schools were entrusted to the Commissioners of Education.

In an Appendix to their Report, the Commissioners of Education (1825) show that at the time of their inquiry, of the eighteen schools, the endowments of which had been fixed in 1824 by the Lord Lieutenant and Council, no less than six were vacant, the Lord Lieutenant not having exercised his power of appointing masters. In two others there were no pupils, and in four there were less than eleven pupils. The same Commissioners state :—

"We consider it extremely doubtful whether any attempt to establish permanent school-houses appropriated for the Diocesan Schools will be found ultimately successful. It has been seen that every endeavour hitherto made for that purpose from the reign of Elizabeth has failed, and, in fact, there never were so few either of schools or scholars as at the present moment." (Report, 1827, p. 19.)

Thus did the Diocesan Free Schools fail to fulfil the intentions of their founders, and such was the fruit of the disendowment of the multitude for the disproportionate endowment of the privileged and highly-favoured few.

THE ROYAL SCHOOLS.

The Royal Free Schools were founded and endowed by James I. and by Charles I. At the time of the Plantation of Ulster these schools were considered of great importance in

the scheme of James, "to recall Ulster from Superstition and Rebellion to the true Religion of Christ." Certain portions of the forfeited lands in the counties of Armagh, Tyrone, Derry, Donegal, Fermanagh, and Cavan, 100,000 acres in all, were set apart for the endowment of the Protestant Church and the education of the people of Ulster, and King James ordered "that there shall be one free school, at least, appointed in every county for the education of youth in learning and religion."

What little interest was taken in these establishments may be learned from the letter of the Lord Deputy to Archbishop Laud, in which these Royal Schools are described as:—

"Ill provided, ill governed for the most part, the lands dissipated, leased forth for little or nothing, concealed contrary to all conscience, and to the excellent purposes of their founders; all the moneys raised for charitable purposes converted to private benefits." (Endowed Schools Report, 1858, Vol. I., p. 10.)

The Education Commission appointed in the reign of George III. found:—

"The traffic in one of these charitable foundations, Cavan, which might be rendered so highly useful to the community, too shameful to need any comment."

As to the other Royal Schools, the Commissioners stated:—

"That the master of one school, Banagher, had not a single scholar; the master of another had never kept a school, or performed any of the duties of a school-master, nor did he ever reside in the town. He paid an obscure man £10 yearly who had whatever profits arose from the school.

"The master of another school had done no duty for three years antecedent to 1788."

The Commissioners recommended "that proceedings be taken by His Majesty's Attorney-General against the masters of these three schools." (Report 1858, Vol. I.)

As to the constitution of the schools regarding free pupils the Commissioners found :—

“ That of the six that had pupils, in two there were none free; in two more only five each, and in the remaining two, twelve and sixteen respectively, thus making in all thirty-eight free pupils out of two hundred and eleven.”

The “ Commissioners of Irish Education Inquiry,” in their first Report in 1807, say that, “ though several of the schools had become much more efficient since 1791, yet the schools remained in an unsatisfactory condition.”

The Commissioners (1807-12) observed :—

“ We trust that no instance will occur in future of any persons being appointed to be masters of public schools unless they reside and discharge the duties thereof in person.”

At the time of the Commission (1879) the net annual income from the Royal Schools' estate was over £5,000, and the pupils on the roll did not exceed four hundred, including about twenty Catholics. Though instituted as free schools, and endowed as such, they had never been quite free. All the pupils in the Carysfort School were free, but only twelve per cent. of those attending the other Royal Schools paid no fees.

ERASMUS SMITH SCHOOLS.

Erasmus Smith was an Alderman of London, who, under the Cromwellian Settlement, in return for his “ adventure ” of £300, was granted 666 plantation acres in the Co. Tipperary. This grant, however, formed only a small portion of the land he had acquired in Ireland, for he made over by deed in 1657 1,300 acres in other counties to trustees, “ men after Cromwell's own heart ”; but as these were unable to exercise their functions after the Restoration, a new Charter was issued in 1669 by which he founded only three schools, those at Drogheda,

Galway, and Tipperary. He originally intended to establish five Grammar Schools, but in order to secure a more liberal maintenance for the school-masters, and also to make provision for clothing for boys, and binding them as apprentices, he limited the number to three.

The course of instruction was directed to be in "writing, casting accounts, and as far as the pupils were capable, in the Latin, Greek, and Hebrew tongues," and they were to be prepared for the University if desired.

The Charter provided that they should be free schools for twenty poor children, to be named by the founder or governors, dwelling within two miles of the school, and for all the children of the tenants of Erasmus Smith, without limitation. The practice of the schools with regard to religious teaching was regulated by a rule of the foundation by which the masters were bound "to catechise their scholars on each Lord's Day in the Catechism of Archbishop Usher, and they were to accompany all their pupils on the Sabbath to the public service in the parish church." An exclusive religious foundation was thus established, and wealth, acquired by plunder, was piously devoted to proselytism veiled under the guise of philanthropy.

The funds of the Trust increased in the course of time, and a fourth Grammar School was opened at Ennis, as well as "one hundred English Schools," corresponding to the Primary Schools of the present day. The reading of "Scripture and instruction therein" were enforced in all the schools. The "English Schools" in 1857 numbered 140; in 1879 there were 105 of these schools.

The Report of the Educational Endowments Commission (1888) says of the Erasmus Smith Schools:—

"Having taken evidence of the endowments founded by Erasmus Smith in Dublin, and in the several localities in which the estates and schools are situated, we proceeded in October, 1889, to consider the principles upon which a draft scheme

should be prepared upon the evidence, and having regard to the claims which had been laid before us, both the Judicial Commissioners were of opinion that the endowments in question were of private origin, that it was the intention of the founder that the schools and their government should be Protestant in their character, and that the draft scheme should be settled on this basis. The Rev. Dr. Molloy, one of the Assistant Commissioners, thought that the endowments should not be treated by the Commission as available exclusively for the benefit of Protestants, but as intended primarily for the education of the children of the tenants upon the estates of Erasmus Smith."

THE CHARTER SCHOOLS.

The Charter Schools, or the Incorporated Society's Schools, owe their foundation to a Society that was incorporated in the year 1733, on the petition of the nobility, gentry, and clergy of Ireland, for the purpose of maintaining "a sufficient number of English Protestant Schools, wherein the children of the Irish natives might be instructed in the English tongue and in the fundamental principles of the true religion."

The Charter of this estimable Society benevolently states "that, as the generality of Popish natives were kept in gross ignorance by their clergy, the establishment of Protestant Charter Schools is absolutely necessary for their conversion and civilisation" (page 90).

The audacity of this falsehood is superb in a country, and at a period, in which the Catholic Priest and Catholic Teacher were proscribed and persecuted, and hunted down as felons.

The idea of the Charter Schools originated with Marsh, Bishop of Clogher, and was afterwards adopted by Bishop Boulter, the Primate, who so much busied himself in their establishment that he may be regarded as their founder.

"The great number of Papists in this kingdom," he wrote to the Bishop of London, "and the obstinacy with which they adhere to their own religion, occasion our trying what

may be done with their children to bring them over to our Church."

"These schools were intended," writes Lecky, "in the words of their programme, 'to rescue the souls of thousands of poor children from the dangers of Popish superstition and idolatry, and their bodies from the miseries of idleness and beggary.' The Society proposed to the Catholic parents to take their half-starving children between the ages of six and ten, to feed, clothe, and lodge them gratuitously; to give them not only a free general education, but also an industrial training which would be of the highest possible benefit to their prospects; to teach the boys farming and the girls domestic economy; and, lastly, to apprentice the boys, and provide the girls with places, and even with small portions when they married. The indispensable condition was that the children should be educated as Protestants. In order that the work of conversion should be carried on unimpeded they were carefully removed from their Popish parents, were forbidden to hold any communication with them, and were apprenticed only to Protestants. It was found that in seasons of famine, when the Catholic parents saw their children drooping with hunger, and were unable to obtain them bread, they sent them for a time to the schools, and withdrew them when the pressure was past. To prevent this a law was made that when once the children had been placed in the schools of the Society the parents lost all control over them. By the same law the officers of the Society were empowered to take children, between the ages of five and twelve, who were found begging, and to educate them as Protestants in their schools. The funds were at first derived from private donations and legacies, aided by a grant of £1,000 given by George II. from his private purse; but the Society soon became a national concern.

"In 1745, the Irish Parliament, in answer to a petition from the Managers, compelled hawkers and pedlars to take out licences, and appropriated the proceeds to the support of the schools, and the policy which was thus begun was rapidly extended. Large annual grants of public money were soon given. Between 1745 and 1767 it was computed that the Society received from Parliament and the Royal Bounty £112,200." (Lecky, p. 234.)

Lecky continues:—

"The passion for knowledge among the Irish poor was extremely strong; and the zeal with which they maintained

their hedge schools under pressure of abject poverty, and in face of the prohibition of the Penal Code, is one of the most honourable features of their history. The Charter Schools offered a people thirsting for knowledge a cup which they believed to be poison, and sought, under the guise of the most seductive of all charities, to rob their children of the birth-right of their faith. The consequence was what might have been expected. After a few years of apparent or partial success, their character was fully realised. As early as 1757 the Managers of the Society stated, in a petition to Parliament, that, in spite of all the advantages they offered, they found it difficult, except in time of scarcity, to procure children to fill the schools, and it was found necessary to add a new and important feature to the institutions. It was thought that it might be easy to tempt many mothers to abandon their children in early infancy, and, accordingly, 'a nursery' was established in Dublin, and soon after another in each of the four provinces, for receiving infant children, who were afterwards to pass into the schools.

"No effort, however, could give any vitality to schools which were universally looked upon by the Catholic population as the most insidious and demoralising of all forms of bribery. It is doubtful whether, at any period of their existence, they had 2,000 pupils, and it was only in time of famine any considerable number flocked to them.

"Though primarily intended for the conversion of Catholics, other children were at first not excluded from them, but in 1775 it was resolved by the Managers of the Society not to admit any but children of Papists. The endowments were increased and large estates were gradually vested in the Society."

Campbell, the author of the well-known "Philosophical Tour in the South of Ireland," which was published in 1778, stated :—

"That he was assured that a Papist would suffer any loss except that of his child rather than send it to one of these schools. Such," he added, "is the bigotry of those deluded people that nothing but absolute want could prevail on them to suffer their children to receive an education which, as they conceive, endangers their salvation."

Mr. Howard, the celebrated philanthropist, of whom Edmund Burke says that he spent the closing years of his life in "taking the gauge and dimensions of misery, depression, and contempt,"

visited these schools in 1784 and discovered many inaccuracies in the statements of the Society as to the number of their pupils, and serious abuses existing in their institutions. He published an account of what he had discovered, and this led to a vigorous controversy. After a second visit by him, and an inspection by Sir Jeremiah Fitzpatrick, Inspector of Prisons in Ireland, the state of the schools was brought before a Committee of the Irish House of Commons. Mr. Howard had taken with him on his tour of inspection a report of the Charter Schools published in an appendix to a sermon preached before the Society by the Bishop of Raphoe in 1781, and he found that the attendance at the schools was but *one-third* of the number stated in the appendix, and that the condition of the children was wretched, both physically and morally. This adverse judgement was confirmed by Sir J. Fitzpatrick.

Commenting on this Lecky says :—

“ This was the result of a system which, in the supposed interests of religion, made it a first object to break the tie of affection between the parent and child. The institution, however, still continued. The Irish Parliament steadily endowed it till the Union, and bequeathed it to the Imperial Parliament. How it was looked on in the early part of the nineteenth century is well told by an English writer thoroughly acquainted with Irish affairs, who said that ‘ the Irish peasant seldom passed the school without a curse or an expression of heartfelt anguish.’ For twenty-five years after the Union the schools dragged on their endowed existence, and during that time the Imperial Parliament voted £675,707 for their support, though they maintained on an average only 1,870 children.” (Page 238.)

Annual grants were made to the Society by Parliament up to 1832, and large donations were given by parties whose conceptions of religion and philanthropy were limited to a rabid desire and set purpose to aid every agency which professed to work for the destruction of Popery.

From 1733 to 1784 the Charter Schools were noticed in

nearly every speech from the throne by the Lord Lieutenant, and in the addresses presented by the Irish Parliament in reply.

A Commission in 1791 reported that the fund for the support of the Society, including Parliamentary grants, amounted to £20,105 a year, and that the total number of children in the Charter Schools was 1,718.

Since 1775 Catholic children alone were admitted to the Charter Schools, but in 1803 it was decided that the words of the Charter, "children of Popish and other poor natives," entitled Protestants to share in the advantages of the schools. It was further reaffirmed in 1820 that Catholics admitted to the schools should be taught the Protestant religion, a decision which soon secured the withdrawal of all the Catholic pupils. Thus Catholic children on the Society's estates were not admitted unless they submitted to instruction in Protestantism, and "the other poor natives," referred to in the Charter, soon came to mean the children of the Irish clergy, of the Protestant gentry, and of Protestants of the middle class about Dublin.

The course of instruction also underwent a change. Amongst other objects which the Society by its Charter was bound to promote was Industrial Training, but this it had almost entirely neglected. Dr. Pococke, Protestant Bishop of Ossory, left by will all his estates for "founding a school for Papist boys to be bred to learn weaving, and instructed in the principles of the Protestant religion," and the pious benefactor provided "that, if any other religion should at any time be established than the Protestant religion, the whole for such time should be given to St. Patrick's Hospital in Dublin for lunatics, to revert to the Society whenever it should be re-established."

"The history of the Incorporated Society's Schools discloses a remarkable change in the application of the funds of the charity, the persons intended to be benefited being no longer of the

same religion as that contemplated by the Charter, nor receiving the industrial instruction prescribed by it.

“So long as the charity was an institution in which persons of one religion provided for the education of others of a different religion the charity failed, but since it was changed into an institution for the education of Protestants, the boarding institutions, which form the characteristic feature of the Society’s operations, have been attended with a remarkable amount of success.” (Ir. Ed. Inquiry, 1858, Vol. I., p. 97.)

ANOTHER EDUCATIONAL VENTURE.

The Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion was established by three individuals, members of the Established Church. In the infancy of the Society the funds were principally used in the purchase of Bibles and prayer books, in printing moral and religious tracts, which were circulated at reduced prices, and in distributing premiums for the promotion of interest in catechetical examinations.

In 1800 it received an Act of Incorporation and Parliamentary aid to the amount of £3,000 per annum. The Association then commenced to give assistance to schools, their attention being principally turned to parochial schools under the Act of Henry VIII. This assistance was partly directed towards granting money for building. But this aid was given only on condition that the Minister of the Established Church should have the appointment of the teacher and the regulation of the course of instruction, and that Protestant children should be taught the Church Catechism.

Although the schools were founded chiefly for the education of children of the Established Church, they were open to children of all denominations, provided they conformed to the rules, one of which was that all the scholars should read the Scriptures. As their professions of liberality were profuse, and as no religious instruction for Catholics was insisted on

other than reading the Bible, and as there was no hope of anything better, many Catholics attended these schools. But when it became apparent that "Popery" was the "vice" sought to be "discountenanced," the Catholic children ceased to attend. The Parliamentary grant, which had during the twenty-seven years amounted to £80,000, was withdrawn, and the Society gave up all connection with schools.

THE LONDON HIBERNIAN SOCIETY.

The London Hibernian Society was founded in London in the year 1808 for the purpose of diffusing religious knowledge "by the Ministry of the Gospel, by the dispersion of Holy Scripture and Religious Tracts, by the foundation and support of schools, and by every other lawful and prudent measure calculated to promote pure religion, morality, and loyalty."

A Report of a deputation of this Society, which visited Ireland in 1808, laments "the numerical predominance of Catholics, as in itself a prolific seed of disunion, not to say political disaffection," and hopes, "that the Irish will ever be a tranquil and loyal people, and still more, that piety will flourish among them, which must be built on the anticipated reduction of Popery."

To effect their beneficent purpose, the great object of the schools, and that to which their attention was almost exclusively directed, was the reading of the Scriptures. Hence, in the course of one year, 1823, there were issued from their Depository 2,005 English Bibles, 12,227 English and 2,000 Irish Testaments.

Disappointed in not seeing the reduction of Popery, so ardently hoped for and so piously anticipated, this Society after a few years ceased to have any connection with schools,

and left the Catholics, as they had found them, numerically predominant, and not a whit more "loyal" or less "disaffected."

ANOTHER "IRISH SOCIETY."

"The Irish Society for promoting the Education of the Native Irish through the medium of their own Language" had for its object the promotion of "Scriptural Education" in Ireland by the establishment of schools, in which "instructions in reading shall be afforded to such as are either unacquainted altogether with the English language, or have so imperfect a knowledge of it as to render the attempt to educate them by its medium very difficult, if not unavailing."

Nearly three centuries had elapsed since the Act of Henry VIII. was passed for the purpose of eradicating the Irish language, by establishing Parish Schools, in which the instruction would be entirely in English. Henry's scheme did not accomplish the desired purpose, nor had the new plan any better success, though, in consequence of the number of Bibles scattered broadcast, and considering, too, that the British and Foreign Bible Society had spent £80,000 on printing and publishing Irish Bibles previous to 1825, "printers' devils" must have been busily employed.

THE KILDARE PLACE SOCIETY.

The institution known as "The Society for promoting the Education of the Poor of Ireland," and subsequently as "The Kildare Place Society," was established in 1811, and was managed by a committee of gentlemen of various religious denominations. The Commission of 1825 reports the number of the Committee as thirty-one. "Of these, twenty-one were members of the Established Church, four of the Society of

Friends, two Presbyterians, two Roman Catholics, and two vacancies."

The principles and aims which they had formulated for themselves were to promote the establishment and assist in the support of schools, in which the appointment of governors and teachers and the admission of scholars should not be influenced by religious distinctions, and in which the Bible or Testament, without note or comment, should be read by all the scholars who had attained sufficient proficiency in reading. Catechisms and books of religious controversy were excluded.

A Parliamentary grant of £6,980 was made to the Society in 1815, and was continued in increasing amounts, from year to year, till 1831, when the yearly grant reached £30,000.

When the Society began to receive grants from Parliament, a site was selected in Kildare Place, and the greater part of the money received as grants was expended upon the erection of a Model School for boys, and another for girls, with accommodation for residence and offices.

At first the Society appears to have had some success in gaining public confidence, and its schools were attended by Catholic children in considerable numbers. In 1820 very strong feelings of hostility were manifested against the Society, chiefly in consequence of its affording aid to schools under the control of other institutions, such as the London Hibernian Society and other proselytising agencies.

The Catholic clergy tolerated the schools for some years, until they received unmistakable evidence of their true character. O'Connell and some of the Catholic Bishops, who until then had consented to give the system a fair trial, entered upon a vigorous crusade against it. Liberal-minded Protestants, such as the Duke of Leinster and Lord Cloncurry, withdrew from the Committee; and the Society, being left without members upon whose impartiality Catholics could rely, gradually

lost public confidence, and "with the withdrawal of the Government grant in 1831, and its transference to the newly-established Board of Education, the Kildare Place Society, as an active educational body, ceased to exist. In name the Society lingered till 1886, when it was merged in the Church of Ireland Training College, by the action of the Educational Endowment Commission."

The Parliamentary grant was withdrawn in 1831 on the grounds that the Society did not fully answer the purposes of joint education. The rolls of the Society's schools at that date had 137,639 names. An effort was made to maintain the schools by subscriptions after the withdrawal of the Government grant, but one by one they joined the "National System."

The endowments of Erasmus Smith, and of the Royal Schools and Chartered Schools, also came under investigation by the same Commission, and a partially equitable allocation of the funds to the various religious denominations has been made.

FIDELITY TO PRINCIPLE AND FINAL TRIUMPH.

All these schools were founded on a Protestant basis, which excluded Catholics unless they consented to abandon their Faith for the sake of Education. Even when this infamous condition was not expressly stated, or when the proselytising purpose was astutely concealed, the tendency to undermine the national faith and national sentiment was never absent.

"To a people naturally sharp-witted, lovers of learning, and capable of any study to which they bent themselves, this was a subtle temptation. In order, if possible, to dry up the sources of Catholic teaching, an Act was passed in the reign of Charles II. providing 'that all school-masters should take the Oath of Allegiance and Supremacy, and be licensed by the Ordinary,' that is, by the Protestant Bishop of the diocese.

"In the reign of William III. another Act was passed by

which every Roman Catholic school in Ireland was closed, and by which severe legal penalties were prescribed for any parent or guardian who had a child educated in any other than the Protestant school. Even if a Catholic child was sent abroad for education, he and his parent were liable to the disabilities and penalties imposed by the Act. The ninth section of this Statute states that the tolerating and conniving at Papists keeping schools was one great reason of many of the natives continuing ignorant of the principles of the true Religion, and strangers to the Scriptures; and enacted 'that no person of the Popish religion should publicly teach school under a penalty of twenty pounds, and three months' imprisonment,' and by section ten of the Act it is prescribed, 'to the intent that no pretence be made, or used, that there are not sufficient schools in the realm to instruct and inform the youth thereof in English Language and Literature, it is enacted that the Statute of Henry VIII. for the English Order, Habit, and Language, and the Act of Elizabeth for the erection of Free Schools, should henceforth be strictly observed and put in execution.' " (Education Commission, Ireland, 1825, p. 4.)

For eighty-seven years, during which the Act remained on the Statute Book, the masses of the people were condemned to grow up in ignorance.

" The legislation on the subject of Catholic education may be briefly described, for it amounted simply to universal, unqualified, and unlimited proscription." (Lecky, *Hist. Ir.*, Vol. I., p. 148.)

Unwilling to pay the price demanded for participation in the advantages of the Endowed and State supported establishments, Irish Catholics made out of their slender means, and with the imminent peril of incurring severe legal penalties, the best provision they could for the education of their children. Many private schools were established, at first stealthily, and subsequently openly, as the Penal Laws were gradually relaxed. In the rural districts hedge schools were numerous, and in these the wretched stipend of the teacher was contributed,

not in money, for of this the pupils had none, but in sods of turf and handfuls of potatoes.

The Commission of Education in 1810 reports :—

“ The poverty of the lower classes of the people is such as to limit the recompense of the masters to such low rates as to hold out no temptation to a better class to undertake the office of instruction.”

In consequence of the proselytising tendency of the various systems of education successively introduced, and the persistent refusal of the Irish people to accept instruction at the cost of their faith, or with danger to it, their condition was truly distressing.

“ The alternative offered by law to Catholics was that of absolute and compulsory ignorance or of an education directly subversive of their faith.” (Lecky Hist. Ir., Vol. I., p. 149.)

It was to a people so distressed, and suffering under the accumulated effects of artificial poverty and enforced ignorance, that Edmund Ignatius Rice appeared as a heaven-sent deliverer. As such his fellow-citizens in Waterford and throughout the length and breadth of Ireland hailed him, while applauding his resolve to establish a Congregation of Christian Brothers, whose sole purpose and ambition in life should be to devote themselves to the Christian and Literary Education of Youth, and whose clearly defined mission was to repair the terrible evils, the intellectual and moral havoc, wrought by oppression, poverty, and ignorance.

The History of his Congregation, and of its blessed work in the cause of Religion, Education, and Country, shed around the character and virtues of its Founder an added glory, a halo ever growing in magnitude and brilliancy, ever confirming, more and more, the popular belief, that he was specially raised up by God to accomplish a great work for His Church and for the Irish Nation.

PART I.

1762-1800.

EDMUND RICE'S LIFE IN THE WORLD.

PROVIDENCE PREPARES HIM FOR HIS
DESTINED WORK.

EDMUND IGNATIUS RICE.

CHAPTER I.

BIRTH—PARENTAGE—BOYHOOD—EDUCATION—HEDGE SCHOOLS.

Edmund Rice, the Founder of the Religious Congregation of the Christian Brothers, was born in 1762 at "Westcourt," in the Co. Kilkenny. When, with his companions, he took his first vows in religion, he received the name of "Ignatius," and is known since as Br. Edmund Ignatius Rice. The house in which this illustrious man was born still stands, looking out on the verdant plains of Kilkenny, with fields, and gardens, and groves adjoining, just as they were when young Edmund Rice roamed among their rustic charms, and fed his boyish fancies on their many romantic and historic associations.

The home of Edmund Rice is situated less than a mile from the little town of Callan, and about ten miles from Kilkenny, a city around which centre so many memories dear to Catholic Ireland.

Laurence Rice, the father of the holy Founder, was descended from a highly respectable family in the County Kilkenny. Its members for many generations were loyal supporters of the Catholic cause and of the great Ducal House of Ormond. In common with other followers of this noble house, they lost most of their temporal possessions in 1641, but retained, or acquired, sufficient to enable the family to live in tolerable comfort. His mother, whose maiden name was Margaret Tierney, was of old Celtic ancestry, and was closely related to some of the most prominent and wealthy Catholic families of Tipperary and Kilkenny. Among these may be mentioned

the Mahers of Tipperary, one of whom was a Member of Parliament for the county for some years, an honour at that time much greater and more difficult to attain than it became subsequently. Mr. Smith, one of the leading Catholic gentlemen of the County Kilkenny, who had his ancestral mansion at Ballycallan, was a near relative of Mrs. Rice. The Smiths were extensive landed proprietors, but had their estates confiscated after the Williamite wars.

Thus young Edmund Rice was the heir to a rich and precious heritage of family traditions of loyalty to faith and fatherland, and heir, too, to inspiring memories of great sufferings and heroic sacrifices for conscience' sake.

Laurence Rice was much esteemed for his probity and generosity, and his wife was in every respect the worthy spouse of a worthy husband. Traditions of their great love for all the practices of their holy faith, of their generous hospitality to God's ministers, who were, even then, sorely persecuted; of their benevolence to the poor, and their devoted solicitude in rearing their large family in a truly Christian manner, were common around Westcourt. The virtue and piety of Edmund were ascribed to the care and training he received from his pious mother. Those who knew this good lady personally have left on record that she "was a woman of refined manners, of great strength of mind, and of unostentatious piety." To her, under God, Edmund was indebted for his virtuous disposition, his energy of character, steadfastness in good purposes, and that yearning for a higher life, which seemed ever to urge him on, until he gave up all for God.

Thus amidst historic environment, in which hill and plain and hallowed ruins silently but eloquently told their tale of ancient chivalry, of grim struggles for faith and freedom, of superb sacrifices for principle and honour and duty, the boy grew up, shielded from evil, and imbued with the deepest

sentiments of religion and piety, by the vigilance of devout and God-loving parents.

The Very Rev. Michael Canon Walsh, P.P., St. Agatha's, Archdiocese of Dublin, in a valuable appreciation of the Rice family, writes :—

“ Notwithstanding the suffering and disabilities of the Penal Days, the Irish people preserved intact the nobility and purity of their domestic life.

“ From out the humble homes of Ireland young men went forth to foreign lands to prepare themselves as Missioners of Christ. Some remained abroad to enrich by their good works and piety the strength of Continental Catholicity ; but many returned to minister to their own down-trodden people. These young priests sprang from the purest stock on God's earth, and it was from the same stock that Br. Edmund Rice came. His family dwelt in a county famous for its Catholicity, a county celebrated as the rallying ground of that famous Assembly, the Confederation of Kilkenny.

“ The atmosphere in which he grew up, and his family traditions, called forth in young Rice the deepest sympathy with his fellow Catholics ; but his attitude did not remain one of mere sympathy. Edmund Rice was of a character essentially practical. A successful business man, he carried with him into Religion his business instincts and his wide experience, and placed them at the service of Christian Education.

“ When the story of the foundation of the admirable body of practical Educationalists so well known as ‘ The Christian Brothers ’ is to be told, we must not forget that the great tree, now spreading its branches far and wide, grew from the seed carefully nurtured in that Catholic home in Kilkenny—the home of the Rices.

“ Those who are in touch, as I am, for my father was a contemporary of Br. Edmund Ignatius Rice, with the living tradition of that home, know that it was one of the most respected, one of the purest, and one of the most dignified in the County of Kilkenny. It is a high honour for any family to win the respect of Irish Catholic neighbours, for assuredly their standard is very high. To be the best among the good is a noble achievement, and best among the good the Rices were. Still round their ancient home near Callan the memory of their virtues is preserved, and the tradition helps us to understand whence came the force that moulded the character of Edmund Rice, and made him the Founder of one of the most influential bodies of Teachers the Catholic Church in Ireland

has produced. In that fine old Catholic home, amidst the rigours of the Penal Laws, was nurtured that zeal for the Christian Education of Catholic youth which has been carried over the whole world, even to the City of the Popes itself, by the sons of Edmund Rice."

Edmund was the third of six sons, one of whom became a distinguished member of the Augustinian Order, and erected in Callan the beautiful church which stands almost on the very site of the ancient Abbey of his Order. At present the tower alone of the old Abbey remains to tell the story of a glorious though tragic past, and, as it were, to bear testimony to the continuity and indefectibility of the Catholic Faith—the Faith of Augustine, the Faith of Patrick, and the Faith of Erin since the days of Patrick.

The church built by Father Rice is of hewn stone, in the old English style of architecture, and has a beautifully groined ceiling. The altar piece is the work of an Italian artist, after a design by the celebrated Domenichino, and in a niche on each side of the altar is a statue carved in Rome by John Hogan, the distinguished Irish sculptor.

Father Rice was a man highly esteemed in his time, and in Rome was entrusted with the management of matters requiring more than ordinary judgement and prudence. In the beginning of the nineteenth century many affairs in the Irish Church called for rectification and adjustment, and Father Rice was frequently engaged in the very delicate negotiations of this period.

The early education of Edmund Rice was conducted under the parental roof, and later at one of those schools in the neighbourhood, called "hedge schools."

A CALLAN SCHOOL.

From the pen of a Callan man, a Christian Brother, and one of Edmund Rice's first disciples, we have a description of the

Callan "Hedge School." Though we have no evidence that Edmund Rice attended this particular school, we may surmise that he did.

"The Academy," he writes, "where I began my literary, scientific, and artistic career was in that part of Callan known as Moate Lane. It consisted of a small antique structure covered with a verdant coat of thatch. The door-way was the only lateral aperture, and the remains of what once were windows were securely closed with a quantity of heterogeneous articles, which were not selected for the purpose on account of the transparency of the material of which they were composed, but rather because they were the first things available and least required for any other use. They had outlived the uses for which they were originally designed.

"When a 'new boy' presented himself for admission he was approached in somewhat courtly style by the master, a portly man, attired in frieze body-coat, knee-breeches, and woollen stockings, and cordially greeted with the pious salutation, 'God save you.' Then followed a few remarks about the weather, and an enquiry as to the health and well-being generally of the youth's parents and immediate relatives. This established confidence and led to the business part of the reception, during which the aspirant to participation in the benefits of the 'Academy' was informed that the terms were fourpence a week and a half-penny for dancing, which was practised on the door of the 'Academy,' laid flat on the clay floor. Thus the door, like Goldsmith's 'bed by night and chest of drawers by day,' had 'its double debt to pay.'

"Our mentor seemed quite oblivious of the economy in time and labour secured by grouping boys of the same standard of knowledge. We were taught individually, and our day was spent almost entirely in 'rehearsing' and 'writing.' Writing meant copying headlines set by our teacher. He did little more than exhort us to 'rehearse' and hear us repeat what we had learned 'by heart.'"

Hedge schools like the one here described were common throughout the country. Dr. John McHale, the celebrated Archbishop of Tuam, one of the most brilliant churchmen of his day, a scholar and a patriot, owed, as he often said, his early education to one of these schools, in which he tells us

that the scholars sat on a few sods of turf and rested their books or copies on their knees as they studied and wrote.

The masters in these schools enjoyed considerable local reputation as classical and mathematical scholars, though reading, writing, and ciphering were generally the utmost that they taught. Some of them, however, taught classics well, and sent well-prepared boys on to ecclesiastical seminaries or to good positions abroad, in which their talents were not slow in winning distinction. ✓

In 1764 Sir James Caldwell complains :—

“ The Papists are not only connected by the general tie of Religion with France and Spain, but there is no family in the island that has not a relation in the Church, the Army, or in Trade in those countries ; and in order to qualify the children for foreign service they are all taught Latin in schools kept in huts in many places in the southern part of this kingdom.”

Arthur Young, writing of his tour in Ireland in 1776-1779, says :—

“ Some degree of education is also general in Ireland. Hedge schools, as they are called—they might as well be termed ditch schools, for I have seen many a ditch full of scholars—are everywhere to be met with, where reading and writing are taught. Schools are also common for men. Dancing is so universal among them that there are everywhere itinerant dancing masters, to whom the cottiers pay sixpence a quarter for teaching their families. It is an education in itself.”

John Howard, F.R.S., the notable philanthropist, in 1782 and 1787 writes :—

“ At the cabins on the roadside I saw several schools in which, for the payment of 3s. 3d. Irish per quarter, children were instructed in reading, writing, and accounts. Some of these I examined as to their proficiency, and found them much forwarder than those of the same age in the Charter Schools. They were clean and wholesome. The state of most of the Charter Schools is so deplorable as to disgrace Protestantism and encourage Popery in Ireland.” (See pages 33, 34.)

The Penal Laws were then in force, and facilities for education were still denied to Irish youth, except at a price which Catholics could not and would not pay—the betrayal of Faith and the denial of those sacred principles for which their ancestors had nobly sacrificed life and property.

In that blackest time of law-wrought crime, of stifling woe
and thrall,
There stood supreme one foul device, one engine worse than
all—
Him whom they wished to keep a slave, they sought to make
a brute ;
They banned the light of heaven, they bade instruction's voice
be mute.
God's second Priest—the Teacher, sent to feed men's mind
with lore,
They marked a price upon his head, as on the Priest's
before.*

Traditional love of learning among the Irish people, their deep and earnest piety, and the unsullied virtues of their home life, stood proof against the prolonged and terrible persecution. The courage and fidelity of the Irish priests sustained the faith of the people ; and one happy result of the conditions under which the Irish priests of those days were compelled to live was, that they were intimately associated with the families among whom they administered their sacred functions. To this intimate contact with these men of God, for such in all truth they were, we must ascribe the extraordinary fidelity of the people to their holy faith and its devout practices, and the purity and culture of their humble home life.

An Augustinian Friar, who lived in Callan during the boyhood of Edmund Rice, and by his presence preserved unbroken the succession of his Order in the town, was a frequent visitor at the home of Mr. Rice. This devout and holy man often spoke of God and religious subjects in a manner which pro-

* From a ballad by John O'Hagan : " God's Second Priest—The Teacher."

foundly impressed his hearers. From him young Edmund received religious instruction and spiritual advice, and the pure and receptive mind of the innocent and well-disposed boy was deeply moved by the words of his pious and revered instructor.

Edmund's companions during the time at "Westcourt" used in after years tell their children of the extraordinary virtue of his youth; and, in the foundation of his Institute for the religious instruction of boys, as well as in the other charitable works which he undertook, they saw the fulfilment of the promise of virtue and of nobility of character foreshadowed in his early life. The memory of his virtue thus became a cherished tradition in the neighbourhood, and to have known Edmund Rice, or to be able to say that one's father or mother knew him and conversed with him, was regarded as an honour by the older people of Callan, so great was the veneration inspired by his early virtues and subsequent works of zeal and charity.

Thus, happily and peacefully, in the sanctuary of a model Catholic home, the child's love of God and his holy religion grew as he advanced in years.

After spending some time at the school near his home he was sent to a school at Kilkenny, where it was hoped his education would be conducted under somewhat better conditions.

It may not be without interest to observe that the teacher in this school was a Mr. White. The site of the school is the ground now covered by the corner of St. Mary's Cathedral, next to St. James's Green and Abbey Street.

It is now difficult for us to realise the disadvantages under which Catholics lived when the nefarious Penal Laws were operative in the country. Even in the years immediately preceding Emancipation these laws, though somewhat mitigated, were no dead letter, nor was the intolerant spirit of bigotry dormant.

The school in Kilkenny which Edmund Rice attended was conducted, like many others, with no small risk of prosecution, and in defiance of the law.

In the Commons' Journal for 1769 there is a record of a complaint that :—

“ A great number of schools were dispersed in different parts of the kingdom under the tuition of popish masters, contrary to the sense of several Acts of Parliament.”

Of that time it might be written :—

Still crouching 'neath the sheltering hedge, or stretched
on mountain fern,

The teacher and his pupils met feloniously to learn.

These schools, such as they were, afforded a limited number of Irish boys some chance of education, and we learn that young Edmund Rice made considerable progress in his studies, much to the satisfaction of his parents and teacher.

He was fortunate in having as his teacher during his years at the school in Kilkenny a man both learned and pious, “ a man who imparted to his pupils the knowledge of the truths of religion and formed their minds to a truly Christian spirit.”

The learning and virtue of this good man made a deep impression on Edmund Rice, for in after years he always spoke of his teacher with respect, affection, and gratitude.

Do we not see in these early influences, operating on the mind and character of this virtuous youth, an All-wise and Beneficent Providence preparing a chosen soul for the noble work to which in after life he devoted himself ?

In 1779, at the age of seventeen, he was sent to Waterford, to his uncle, Robert Rice, a merchant of that city, to acquire a knowledge of his business, which it was hoped he would one day inherit. As he was assiduous in his duties, methodical in his application, and endowed with intelligence of a high order, his success as a man of business was assured from the beginning.

CHAPTER II.

MR. RICE INHERITS HIS UNCLE'S BUSINESS—HIS LIFE IN THE WORLD—RELIGIOUS INFLUENCES AND TENDENCIES.

In due time Edmund became the sole proprietor and manager of his uncle's flourishing business, which, through his own talents, energy, and assiduity, now prospered beyond his most sanguine anticipations. His uprightness won the respect and confidence of his fellow-citizens, and his innate kindness and urbanity gained him many and sincere friends. But, while friends and fortune smiled on him, he was never unmindful of the interests of his soul or of the service of God. Never did he allow the pursuit of trade, or the accumulation of wealth, to divert his attention from practices of piety and works of charity, to which from his youth he was most devoted.

All through life he was a devout and diligent student of the Holy Scriptures. The Brothers have preserved with laudable veneration the Bible he used as a young man in the world, and in it are to be seen several texts against usury specially noted. Evidently Edmund Rice, in his meditations on the Sacred Text, fortified his soul against the demon of avarice, and sustained fresh and copious in his heart the fountain of Christian Charity.

The texts noted by the pious Founder are too numerous to quote in full, but a few may be given here :—

“ If thou lend money to any of my people that are poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.” (Exodus, ch. xxii., v. 25.)

“ If thy brother be impoverished and weak of hand, and thou receive him as a stranger and sojourner and he live with thee,”

“ Take not usury of him, no more than thou gavest : fear thy God that thy brother may live with thee.”

"Thou shalt not give him thy money on usury, nor exact of him any increase of fruits." (Lev., c. xxv., v. 35, 36, 37.)

"Thou shalt not lend to thy brother money on usury, nor corn, nor any other thing:

"But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury, that the Lord, thy God, may bless thee in all thy works in the land, which thou shalt go in to possess." (Deut., c. xxiii., v. 19, 20.)

"Do no violence to the poor, because he is poor, and do not oppress the needy in the gate." (Prov., c. xxii., v. 22.)

"He that heapeth together riches by usury and loan gathereth them for him that will be bountiful to the poor." (Prov., c. xxviii., v. 8.)

The number and distribution of his notes show how extensively and closely he studied the holy Book. The edition preserved was published in 1791, and the name of Mr. Edmund Rice, Waterford, appears on the list of subscribers prefixed to the volume among many names now venerable in the annals of the Irish Church.

When he was twenty-three years of age he married, but his biographers have left us only meagre information on this event of his life. The early Brothers, with a delicacy of feeling which is commendable, seldom refer to it. We only know that his married life was brief, for his wife died young, leaving an only daughter, for whom her pious father suitably provided during her life. We may, however, assume that a gentleman of his kindly nature and virtuous habits must have been an ideal husband, and that one of his strong character, practical sense, and religious principles made a wise selection in choosing the lady who was to be the mistress of his home. This, indeed, is more than surmise, for it was a reminiscence in families intimate with Edmund Rice, and was often spoken of by older members of these families who knew him personally.

But as happened in the life of St. Jane Frances de Chantal, St. Francis Borgia, St. Alphonsus Rodriguez, and other great servants of God, bereavement and the severance of earthly

EDMUND IGNATIUS RICE.

bonds only turned the mind and heart of the young man more fully to things divine, to prayer and to works of beneficence and charity. His attention to his business in no way abated, and his wealth continued to accumulate, while his generosity towards the poor and his compassion for all in distress became still more marked. His good works began to attract attention, and his example shed a salutary influence around. The moral and intellectual life of the Catholic young men of position in Waterford and other Irish towns at this time required such a bright example as his to illumine and energeise it.

The help and support to faith and piety now so general, such as sodalities, confraternities, missions, and the circulation of good and useful literature, were then unknown in Ireland. It was with timidity that Catholics engaged in works of charity, or in the open practice of their religious duties. The few pastors who ministered by tolerance to their numerous and increasing flocks were altogether insufficient for the adequate discharge of their sacred duties.

About the year 1790 a number of young men of good social position in Waterford formed an association among themselves for the purpose of leading lives of fervour in their religious duties, and among other good works, which they proposed, were assisting at daily Mass, the frequent reception of the Sacraments of Penance and the Most Holy Eucharist, prayer, spiritual reading, and works of penance and charity. Such aims and holy resolutions were entirely in harmony with the inclinations and high purposes of Edmund Rice; hence he joined this virtuous band of young men with alacrity, and was one of the most earnest, regular, fervent, and persevering in their pious practices. He was distinguished as one of the five gentlemen who in the city of Waterford at that time received Holy Communion every Sunday and on the principal religious festivals. Weekly Communion was then rare, and even

“ monthly communicants ” were regarded as very devout people.

Among his valued friends at this period was a most religious and discreet lady, Mrs. St. Leger. Her two sons entered the Society of Jesus, and were distinguished, even among the members of that great Order, for their sanctity, learning, and zeal. Edmund Rice was a frequent visitor to the home of the St. Leger family, and the conversation of its pious and virtuous matron fostered and strengthened the religious aspirations and holy resolutions which were then forming in his mind. In this truly Catholic home there was an atmosphere of religion and devotion which had a strong attraction for piously-disposed souls. The good lady, who was the source and centre of this stimulating and spiritualising influence, was herself deeply imbued with the most religious sentiments. The current of Edmund Rice’s spiritual life was deepened and intensified by the example, the conversation, and the spirit of this admirable woman, and he ever after acknowledged that to her he was much indebted, as she was the chief instrument used by God to draw his heart away from mundane things, and raise his thoughts and desires to Himself.

During these years Edmund Rice frequently visited the old home at Westcourt, where he used to meet Fr. John, and from him received great help and encouragement to advance in Christian virtue.

Another person for whom he entertained sentiments of affection and attachment, and whose conversation he found solid, edifying, and encouraging, was Mr. Timothy O’Sullivan, the penitent and Irish poet, known in the south of Ireland as *Ṭadhg Ṣaothlac*.

Timothy O’Sullivan was a native of Kerry, but was accustomed to make periodic excursions to Waterford, induced by

the hospitality of which he was at all times the recipient. During these visits he made the acquaintance of Edmund Rice. Mr. O'Sullivan's early life had not been remarkable for moral rectitude, but, happily, he subsequently abandoned his irregularities, reformed his manner of living, and acquired the esteem and friendship of a wide circle of admirers, who appreciated his rare gifts, and rejoiced in the reformation of his life.

As evidence of his thorough conversion to virtue, and as an expression of the sentiments of a heart to which repentance had restored the peace of God, he published a volume of Sacred Poems under the title of the "*Pious Miscellany*." These poems are characterised by much depth of feeling, energy of language, and grace of expression, and may be called "Teigue's Penitential Psalms." In his change of life, and in the fervour and sincerity of his repentance, his contemporaries saw the dominating influence of Edmund Rice, whose heart was ever tender towards the erring or the weak, ever active in seeking the lost sheep, and ever eager to restore the prodigal to the arms of the merciful and forgiving Father. Many other examples of his charity and pity, and helpful sympathy for the fallen and abandoned, will be met in the course of this history. Indeed, this was to become the central idea in the mind of the saintly Founder of the Christian Brothers, whose special mission is to instruct the poor and the ignorant, to preserve the young in innocence, and rescue from vice those who may have fallen under its unhappy bondage.

Here we may mention, though it belongs to a later date, another instance of the holy influence shed around him by his deeply religious character. One of his nieces had married a gentleman named Shirley, a Protestant, who lived near Callan. Of this marriage three sons and five daughters were born. The sons were baptized and educated in the Protestant faith, and the daughters in the Catholic faith. Mr. Shirley

held Edmund Rice in great esteem, and whenever he visited his home received him with pleasure and respect. His children shared their father's sentiments of affectionate regard for their kinsman, and through the example of his holy life the father and sons and many members of the Shirley family embraced the Catholic Faith. They ascribed the grace of conversion which they had received to Edmund Rice, whom they ever venerated as a saint and a true servant of God.

Political events in America in 1782, and in France in 1793, led to some mitigation of the Penal Laws in Ireland, and a gradual revival of the old Catholic spirit ensued. Catholic activities were manifested in various forms, especially in organisations for education and charitable purposes.

The Society of St. Vincent de Paul had not yet commenced its holy work in Ireland, but the formation of a charitable society for visiting and relieving "Distressed Room Keepers" in the city of Waterford was an indication of the Catholic revival. Several gentlemen joined this organization, and Edmund Rice was one of the most active and most generous of its members.

The ample means which years of prosperous business had placed at his disposal enabled him to dispense relief generously, and many were the cases of dire distress which appealed to his kindly heart in this new sphere of charitable service. Heart-rending were the scenes of suffering and misery which met his gaze in his visits to the homes of the poor. His sympathy was profoundly moved, and his purse heavily taxed, by the many calls which distress made on his charity.

It was while engaged on these errands of mercy that the neglected condition of the boys of Waterford arrested his attention and moved his sympathy. He everywhere met poor lads whose rudeness of speech and neglected appearance made on his mind a very painful and sad impression. There

were no schools in which they could be instructed, and no one seemed to take an interest in their welfare, while the proselytisers, wily enemies of their faith, were active and diligent in trying to entrap and pervert them. He often asked—Could nothing be done to improve the sad condition of these children? Little at that time did he think that he himself was destined by God to be the bearer to these little ones, so dear to the Sacred Heart of the Saviour, of the great, uplifting lessons of light and love, lessons of the knowledge of God, and His Immaculate Mother, and of the doctrines of their holy faith.

His life at this time was unostentatious, though filled with benevolent activities, not alone in relieving the destitute, but in fostering among his acquaintances a fervent spirit of piety and more frequent reception of the Sacraments. He was a model of the devout layman, living in the world, but not of it, engaged in worldly affairs, but in heart and thought detached from material things, and yearning for a higher life and for closer union with God.

He himself related in after years a circumstance that contributed not a little to turn his mind still more to the consideration of his spiritual interests, and to inspire him with the purpose of giving himself wholly to the service of God.

Travelling in connection with his business, he one day fell into the company of a holy Friar, and, as both were journeying in the same direction, they put up together for the night, sharing the same room at the inn at which they slept. During the night Mr. Rice frequently heard his reverend companion praying fervently to God in most impressive and touching colloquies. His heart was profoundly moved by the example of this good man, who thus, after a day of travel, “spent the night in the prayer of God,” and he thought to himself, “Why should not I become like this servant of God, entirely engaged in the thought of God, and forgetful of the trivial and transient

things of earth ? ” This is one of the few self-revelations left by Edmund Rice, for he was particularly reticent about himself, and reluctant to speak of his own experiences or of the graces he received. Self-abnegation was one of the virtues he specially practised and inculcated. Hence, too, the difficulty of obtaining an authentic likeness of him. He never would consent to have his portrait painted. On occasions when the Brothers tried to persuade him to sit for an artist, and pleaded that “ after his death the Brothers would like to have it,” he replied, with apparent severity, “ Yes, they would like to have my portrait to look at, and leave my soul in Purgatory.”

That the incident of the pious Friar should have so affected him was, no doubt, due to his profoundly religious disposition. His soul was ever sensitive to the breath of the Holy Spirit ; hence we see that, all through life, he responded generously to every salutary religious influence, and co-operated wholeheartedly in every form of good work and charitable activity which commended itself to his judgement. His correspondence with grace was generous, prompt, and persevering, and when favoured with special light from God, or some special attraction to higher levels of virtue, he ever replied, like young Samuel in the Temple, “ Lord, here I am,” or with St. Paul, “ Lord, what wilt Thou have me to do ? ”

A worldly spirit was never his, nor was he in the least attached to the wealth he had acquired by his industry and ability, but the desire of entering on a higher spiritual life than he had hitherto led was gradually taking possession of his soul, and the thought even of renouncing the world and of retiring to some monastery to live with God alone, and for God alone, was often in his mind. The example of his brother, Father John, fostered in him these pious desires.

The younger brother had a brilliant course of theology and

philosophy in Rome, where he took his degree of Doctor of Divinity. Returning to his native country, he was stationed at Callan, where he distinguished himself by his virtues and zeal, and where, as already stated, he erected a very handsome church, which has become a fountain of grace and spiritual consolation to the devout Catholic people of the town and adjacent country.

The return of the good Friar was to Edmund a source of solid comfort and strength, as it afforded him many opportunities for conversation on religious subjects, on the aims and spirit of the different religious orders, with the result that the desire he had hitherto felt in his soul of more perfect union with God grew daily stronger, and he yearned to share in the peace, security, and happiness of the religious life, and in the advantages it offered for the attainment of perfection.

CHAPTER III.

RELIGIOUS VOCATION—FRIENDS DESCRIBE EDMUND RICE—
MISS POWER—NANO NAGLE—FATHER JOHN POWER—DR.
HUSSEY—EDMUND RICE SEEKS ADVICE AND MAKES HIS
GREAT DECISION.

We have followed the career of the Founder up to the momentous period when the big question of a complete change in his manner of life pressed itself on his attention. A study of the preceding chapters shows how grace had led this chosen soul to the moment when a great decision of his was to affect the interests of multitudes of souls in his own and in future times, and contribute a unit to the forces of the Catholic Church in her contest against the powers of evil in the world. He felt the Divine call, and saw opening up before his mind possibilities of work for God and of sacrifice in His service.

He was now in the thirty-second year of his age, and his life had passed in the strict and energetic fulfilment of his duties as a man of business and a devout Catholic layman.

As we have seen, works of charity found in him an edifying and generous supporter; and in the best Catholic homes of Waterford there was no more welcome or respected visitor than Edmund Rice. The acquisition of solid virtue and its promotion in others seem to have entered much even into his social relations, and he was particularly diligent in seeking out subjects in need of his advice and help. We have observed this form of charity already in his relations with Teigue O'Sullivan, the famous poet and penitent.

Mother Joseph, of the Presentation Convent, Waterford,

has given the following touching example of Mr. Rice's charity:—

“Black Johnny was a veritable black. Mr. Rice saw him with the captain of a vessel at the Waterford Quay. He negotiated with the captain for the poor black boy, and, having got him, he entrusted him to the Presentation Nuns for religious instruction. The poor boy became a Christian, and was employed at the Convent and Mount Sion as a messenger and servant. Black Johnny became a very fervent Catholic, and the tradition in Waterford was that he was ‘a living saint.’ Mr. Rice bought a little place for him in one of the suburbs of Waterford, and set him up in business. Black Johnny settled down to work, and was very successful. He built two houses with the money which his industry and thrift had brought him. Through life he was ever grateful to Br. Rice and the Nuns, and on one occasion, when the Rev. Mother was ill, Black Johnny bought wine and other luxuries and brought them to the convent, insisting very earnestly that Rev. Mother should take them.

“The people of Waterford, after the lapse of years, used to speak of his devotion as he knelt bare-footed before the altar in the Cathedral, and prayed with such piety that his example excited to devotion everyone who saw him. The children in the streets showed great reverence for Black Johnny, and would walk after him in a silent and respectful manner, so great was his reputation for sanctity. Before dying he left the houses he had built to the Nuns and Christian Brothers.

“A virtuous and pious old woman who used to work at the convent was sent to nurse Black Johnny in his last illness. He passed away from this world in the most religious dispositions, and the old nurse, having laid out the remains with much reverence, returned to the convent, where she edified the Sisters by the account she gave of his last hours. She ended her eulogy by saying, in an outburst of admiration, ‘Black Johnny’s soul is as white as snow in heaven.’”

To the eye and mind of Mr. Rice that ship held no treasure more precious than the soul of the poor pagan child. To bring that soul to the knowledge of God, of its Saviour, and of its eternal destiny, was surely something more important than trafficking in merchandise brought from afar. His sympathy was ever practical, and his charity seldom failed to find means

of helping the need that appealed to him. Knowing, too, that the spiritual and the material interests are often interdependent, he always tried to provide for the temporal welfare, as well as for the religious instruction and guidance, of those whose condition called for his assistance.

One of the most remarkable men of this period in the south of Ireland was the well-known and highly-respected Charles Bianconi. Arriving in Waterford, as he says himself, "a poor, penniless, desolate Italian boy, with no knowledge of English to help him," he "found in Mr. Rice a generous and sympathetic friend. A friend, too, whose interest in him was not confined to worldly matters," for he tells how "Mr. Rice not only helped him in his business by money and advice, but also earnestly and frequently exhorted him to be honest in all his dealings, devout and regular in his prayers, and observant of his other religious duties."

Bianconi began business as a pedlar, walking from town to town, and carrying on his back a pack containing his wares. Acting on the advice of Mr. Rice, he opened a shop in Clonmel, and having saved some money, he embarked on an enterprise which brought him fame and wealth. His own experience in the south of Ireland showed him the difficulty encountered by people who wanted to travel. To remove this difficulty, and to enable them to do their business expeditiously, he established by degrees a system of "cars" running between the principal towns. The enterprise was an immense success, and Bianconi became a wealthy man, honoured and esteemed by all, but he ever looked back with gratitude to his early benefactor, and has left us interesting reminiscences of him. In his old age he often spoke to his children of his first rough experiences in Ireland, and used describe Mr. Rice as "the good friend who took a kindly interest in me." With characteristic touches he gives us a valuable word-picture of Mr. Rice

as he then was. He says, "he was a tall, vigorous, somewhat austere-looking man; grave, practical, business-like, and eminently respectable, though decidedly plain in appearance and homely in manner." He adds: "This pure-minded man owed his elevation to considerable affluence, to his perseverance and ability. He must be happy in the reflection that he had the courage to invest the whole of his means in the foundation of the invaluable Institute that has contributed, and is contributing, so much to the improvement of his country."

Bianconi's appreciation of the Christian Brothers is expressed in a clause in his Will which runs :—

"Failing direct issue, I bequeath to the Christian Brothers the reversion of my property."

Sir Samuel Smiles, LL.D., writes in a beautiful sketch of Bianconi :—

"Business did not prove very prosperous with Bianconi at Carrick-on-Suir. The town was small, and the trade was not very brisk. Accordingly Bianconi resolved, after a year's ineffectual trial, to remove to Waterford, a more thriving centre of operations. He was now twenty-one years of age. He began again as a carver and gilder, and as business flowed in upon him he worked very hard, sometimes from six in the morning until two hours after midnight. As usual, he made many friends. Among the best of them was Edmund Rice, the Founder of the Christian Brothers in Ireland.

"Edmund Rice was a true benefactor to his country; he devoted himself to the work of education long before the National Schools were established, investing the whole of his means in the foundation and management of this noble institution. Mr. Rice's advice and instructions set and kept Bianconi in the right road. He helped the young foreigner to learn English. Bianconi was no longer a dunce, as he had been at school, but a keen, active, enterprising fellow, eager to make his way in the world. Mr. Rice encouraged him to be sedulous and industrious, urged him to carefulness and sobriety, and strengthened his religious impressions. The help and friendship of this good man, operating on the mind and soul of a young man whose habits of conduct and whose moral

and religious character were only in course of formation, could not fail to exercise, as Bianconi always acknowledged they did, a most powerful influence upon his whole life."

Who can enumerate the thousands of young lives so influenced, so moulded, so enriched with virtue, rendered edifying to the Church, and useful to their country and to society, by the spirit and teaching of Edmund Rice, perpetuated by the worthy disciples whom God has raised up to this saintly man?

In 1842 Bianconi was elected Mayor of Clonmel, being the first Catholic to hold that office. He was also appointed Justice of the Peace and Deputy-Lieutenant of the Co. Tipperary. O'Connell, Father Mathew, and other celebrities of the day were his intimate friends, and often stayed at his beautiful residence of "Longfield," near Cashel, where he entertained them with princely hospitality. His daughter, Mrs. O'Connell, writes that often on these occasions she heard her father and his distinguished guests speak of Edmund Rice as "a man of the highest integrity and honesty, who increased his wealth solely for the purpose of spending it in good works."

We are fortunate in having another such accurate description of the Founder from the pen of one of his own townsmen, and one of his first companions in the foundation of his Congregation.

Br. Austin Dunphy writes :—

"The first time I saw him was in 1796. He was then a very fine-looking man, and had a high character among the Catholic people and mercantile classes of the country. Indeed, he was respected and trusted by men of all creeds and classes."

"He was above the middle height, being about six feet, of sanguine complexion, with eyes large and expressive, and of a bright hazel colour."

"His frame of body was formed for active habits, and his intellectual powers were of a high order. He had broad and just views of life and its varied problems, and possessed great mental vigour and steadfastness of purpose. He was generous, warm-hearted, and most paternal."

The turning-point in his life was now reached, and a great decision had to be made.

It appears that his brother, though he himself had embraced the religious life, did not give Edmund any encouragement to abandon the world and retire into a monastery. On the contrary, he strongly advised him to adopt the more prudent course, as it seemed to him, of attending to his business, and of adhering to the charitable and edifying manner of life he had hitherto followed.

Notwithstanding his brother's advice, Edmund could not divest his mind of his yearning for a religious life. He heard within his soul the whisperings of grace, the small, still voice of the Holy Spirit, calling him to a life of union with God, to a life of love and sacrifice, to a life hidden with Christ in God, and, far from repelling these blessed solicitations and holy attractions, he opened his mind and heart to them.

The world had lost its attractions for him, and he attended to his business as energetically and assiduously as hitherto, and even extended his trade connexions. His motive was to acquire more means to further works of charity and the interests of religion. He became yet more diligent in prayer, and was more frequent in reception of the Sacraments of Penance and Holy Communion, to obtain light to know, and strength to execute, whatever God willed that he should undertake for His greater honour and glory.

His noted prudence and sound judgement guided him in this important matter, as they did in all his worldly affairs. He pondered seriously on the change of life which he now definitely proposed making.

A question he considered was where he should seek a Monastery, or Religious House, in which he would spend with God the rest of his life, and prepare for eternity. Europe was at this time much disturbed by the French Revolution and the

Napoleonic wars. In many countries the Monasteries were suppressed and the inmates dispersed. Even in Italy and Rome the Religious Houses had little security. His own country, once "the Eden of Chrisendom," did not then possess a single permanent Monastic Establishment, though, even in the midst of the severest operations of the Penal Laws, Members of the Regular Orders lived in the country, sometimes in Communities and sometimes outside their Convents, ministering to the faithful and loyally clinging to their allotted post.

In Ireland monastic life was known only by name, its memory kept alive by the ivied ruins to be seen everywhere throughout the land. These glorious relics, by their architectural beauty, their picturesque situations, and the hallowed memories which hung round them, ever inspired the Irish heart with the deepest sentiments of reverence and love for all they once represented. They were to the Irish Catholic sacred monuments of the Golden Age of the Irish Church, nor did they fail to give him, even in the darkest hour of his country's fate, a message of hope, an inspiration that the Catholic Celt would one day revive in Catholic Ireland her vanished glories. But for centuries the voice of prayer and psalmody was hushed within their cloisters, and the Monk and the Friar were known to the people only when they came disguised amongst them, at the peril of life and liberty, to minister to their spiritual wants.

The Augustinian Order, of which his brother was so distinguished a member, had a special attraction for Edmund Rice, and there were houses of the Order in Rome and other Italian cities. To Rome, therefore, and to the Augustinians he felt strongly drawn. But far different was the work for which he was destined. For this work the flame of charity had already been enkindled in his great heart, and that flame was fed by his many and varied beneficent activities among the

poor, the erring, and friendless of the city. He now felt that God was calling him to His service in religion, and, prizing that grace, he placed his vocation in God's keeping, while prudently seeking further counsel and guidance.

Foremost amongst those whom he resolved to consult was a Miss Power, sister to the Rev. John Power, who afterwards became Bishop of Waterford. This good lady was an esteemed friend of Edmund Rice, and in her, rare mental endowments were united with the profoundest sentiments of religion. To her he unfolded his plans, and told her that he had almost made up his mind to leave his native country and enter the religious life abroad, probably in Rome. To his surprise Miss Power entirely disapproved of his purpose. She addressed him with much emphasis and conviction, saying :—

“ It would be a strange and inconsistent thing for you to travel leagues of land and sea, and shut yourself up in a monastery in some distant place, while the sons of your poor countrymen at home are, owing to untoward circumstances, utterly unacquainted with the rudiments of divine or human knowledge, and running wild through the town, without a school, or a teacher, or any possible means of acquiring the most elementary education.”

At the same time she directed his attention to the adjacent street, where he beheld a scene well calculated to drive home the argument to which her sympathy for the neglected boys of whom she spoke imparted earnestness and energy.

In the street below was to be seen a group of poor boys, rude and irreverent in speech, uncouth and rough in manner and appearance, and oblivious of all restraint.

“ Would it not, Mr. Rice,” she added, “ be far more meritorious work, and far more exalted, to devote your life and your wealth to the instruction of these neglected children in the principles of religion, and in secular knowledge, than to bury yourself in some Continental Religious House, where you will have no scope for the exercise of active benevolence ? ”

The truth of the words addressed to him by his pious and wise counsellor was borne in on his mind with a fulness and clearness of conviction which astonished him, and she seemed to him to be the medium through which the Will of God was made known to him.

A pebble in the streamlet scant
Has turned the course of many a river ;
A dew-drop on the baby plant
May warp the giant oak forever.

He pondered the matter over, and prayed fervently to God for light and guidance.

The difficulties of the proposal must have risen before his mind, and, no doubt, they were real, and seemed well-nigh insurmountable. How could he, at his time of life, become a school-master ? His avocations were hitherto little calculated to prepare him for the difficult art of educating the young. He understood fully the force of this objection, and then he was all alone to undertake a gigantic task. As a sense of the magnitude of the work proposed and its inherent difficulties came up vividly in his thoughts, the uncertainty of the future and the possibilities of failure seemed to grow in proportion.

Great as these difficulties were, and strongly as he felt the objections which human prudence and merely human standards of value would suggest, he was not discouraged, being persuaded that if this new work now proposed to him was in accordance with God's design and His holy will, such difficulties could not hinder its accomplishment. He recalled the words of the wise man :—

“ Have confidence in the Lord with all thy heart, and lean not on thy own prudence : in all thy ways think of Him, and He will direct thy steps.” (Prov. iii., 5, 6.)

In his thoughts of the religious life he was until now concerned only about his own spiritual welfare, but henceforth

with that thought was always blended the vision of the poor neglected boys, and what could be done for them. Each time he passed through the streets on his usual business, or on his missions of charity, the sight of groups of these poor lads brought the earnest words of his friend, Miss Power, forcibly to his mind, and convinced him, more and more, that his true vocation lay in sanctifying himself by the work of charitable instruction among the poor boys at home, rather than in seeking to secure holiness and perfection in the seclusion of some monastery abroad. Thus at this early stage in his life we discover the central idea, the fundamental principle of the Congregation this great man gave to the Church, for in the very first chapter of its Constitutions we read :—

“ The end of this Congregation is that its members labour in the first place for their own perfection, and in the second for that of their neighbour by serious application to the instruction of male children, especially the poor, in the principles of religion and Christian piety.”

He was stimulated in his purpose and strengthened in his resolution by the consideration of the work of the illustrious Miss Nano Nagle. This noble woman had already begun, and partially accomplished for the education of girls, by the foundation of her Order of the Presentation Nuns, what Mr. Rice proposed to himself to do for boys.

Miss Nagle, after an elementary education in Ireland, where Catholic schools were then proscribed, went to France for further studies, where some of her kinsmen were living in the suite of the exiled King James, and entered on a brilliant social life in the court circles of the capital. One morning, when returning from a ball, she was struck by the crowds of workingmen and women waiting for a church to be opened for early Mass. The sight of these patient and pious people stirred up deep thoughts in the mind of the fashionable young lady, and moved her to reflect on the end and purpose of life. A few

weeks later she returned to Ireland, and it was only the stringency of the Penal Laws which prevented her from immediately consecrating herself to the Christian training of Irish children, who were growing up in ignorance of their Faith.

She went back to France, and spent some time in a convent in that country, but felt more and more convinced that her mission lay in Ireland among the children of the poor.

Returning again to Dublin, she set about gaining some knowledge of teaching and school work. On the death of her mother and sister she went to Cork, and, with the support of her relatives and friends, within a year established two schools for boys and five for girls. In 1775 she founded the Presentation Order, and, though bearing the responsibilities of Superior, she set her Sisters a fine example of charity and self-abnegation by spending seven hours daily in the class-room. She died exhorting her religious to spend themselves for the poor.

In 1798, on the invitation of Dr. Hussey, Bishop of Waterford, the daughters of Nano Nagle arrived in that city, and opened their first school there towards the end of the year.

Here was a model and an incentive for Edmund Rice, but before proceeding further with his now clearly-formed design he had recourse for counsel and guidance to Dr. James Lanigan, Bishop of Ossory, his native diocese. He laid his plans before this eminent Prelate, who, having heard all that he intended, cordially commended his proposal, and fortified him in his resolution to devote himself and all he possessed to the work of religious education. The Bishop suggested to him the immediate disposal of his property, and advised him "to apply the money thereby obtained in building and endowing a house and school for the glorious object he had in view."

Mr. Rice had at this time a special friend among the priests of Waterford. This good friend was the Rev. John Power, Parish Priest of St. John's, and brother of Miss Power, that

pious lady whose advice had so impressed him, and, indeed, set before him the ideal which ever after dominated his life, and marshalled all his energies and resources in its service. To Father Power he next applied for advice and direction. This good pastor was a most amiable and accomplished man, and was remarkable even among eminent ecclesiastics for his erudition, keenness of intellect, and superior judgement. To him Mr. Rice now expounded his plan of life and work, and this holy priest not only approved the good work he proposed to undertake, but exhorted him to take immediate steps for its accomplishment, promising to aid him in every way possible.

The united dioceses of Waterford and Lismore were at this time governed by the Right Rev. Dr. Hussey.

Charles Butler, in his "History of English, Irish, and Scotch Catholics," writes of this remarkable ecclesiastic :—

"He was a man of great genius, of enlightened piety, with manners at once imposing and elegant, and of enchanting conversation; he did not come in contact with many whom he did not subdue. The highest rank often sank before him."

To this distinguished personage Edmund Rice now presented himself to seek advice, and ask what course he ought to follow. The Bishop heard him with close attention, approved of his project, gave his cordial sanction to the plan proposed, assured the diffident Founder that the idea was from God, and promised his earnest co-operation.

Thus, diffidently, humbly, and religiously, had the pious Founder advanced towards the achievement of his grand purpose. In fear and doubt he had sought the counsel of learned and pious ecclesiastics, and obtained the sanction of the Bishop of the diocese. For a long time he had implored the blessing and guidance of God by fervent prayer. His decision was now made. With strong and generous heart, full of trust in God, he formed his resolutions, he set his course,

and never deviated from it, never wavered in his grand resolve. He had heard the Divine Call, and with absolute abandonment and renunciation he responded to it. Literally he sold all he had, gave all to the poor, and followed the Divine Master.

Let us for a moment ponder on what this decision actually meant. In fancy let us picture the prosperous and wealthy merchant with big business in hand, and yet bigger possibilities of trade opening up to him. We see him living in his comfortable home, brightened by all the attentions which a devoted sister's love suggests. The esteem and respect of his fellow-citizens are his. Around him he sees a populous city, in which for centuries all educational effort has been ruthlessly banned ; hence poverty, ignorance, and rudeness are everywhere in evidence. Is he, with none to help him, to risk his business, his property, and all that life may hold, and undertake the gigantic task of educating the entire youth of this city and of the neighbouring towns ? Is it not a hopeless project ? May it not be but a pious hallucination ? Is he but building castles in the air ? Is he throwing into an utterly impossible undertaking wealth which he might, like so many others, enjoy with a safe conscience, by which he might enrich his relatives, and while retaining sufficient for himself, judiciously relieve the poor ?

Such considerations were surely present to the practical mind of Edmund Rice, but his soul rose above calculations of worldly prudence ; his grand faith and strong trust in God and his own nobility of heart buoyed him up, and, sustained by grace, he chose the path of entire sacrifice and of humble service.

PART II.

1800-1822.

EDMUND RICE COLLECTS, ORGANISES, AND
FORMS HIS DISCIPLES.

PAPAL APPROBATION OF THE CONGREGATION.

CHAPTER IV.

EDMUND RICE'S FIRST SCHOOL—EARLY TRIALS—MOUNT SION—THE FOUNDER AND HIS FIRST COMPANIONS—THEIR MISSION—THEIR DIFFICULTIES AND HOPES.

A chronicler of the Congregation has quaintly recorded, "In the year 1800 our Founder stood alone, having only his good resolutions." He had almost attained his fortieth year when he finally resolved to commence his noble and meritorious work for the religious education of youth. He was in the prime of life, and possessed in an eminent degree the qualities which constitute true greatness. To a keen intellect he united consummate prudence, unbending courage, indomitable energy, and untiring perseverance. His life up to the momentous decision he now took was noted for remarkable integrity in all his business relations, exact and edifying regularity in his religious duties, and unvarying benevolence in relieving the spiritual and temporal wants of his neighbour.

Among the mercantile community of Waterford no name was more respected than that of Edmund Rice, nor did anyone stand higher in the esteem and confidence of his fellow-citizens. But from all that life promised he resolutely turned aside, and, having matured his plans, proceeded to wind up his worldly affairs. Providence seemed to show its approval of his generous purpose, and to bless his project, by placing in his hands ample means for his first foundation, for he himself often said "that his last year in business was the most successful he ever had experienced."

Holding a prominent position in the city, and filling a big space in its business concerns, by withdrawing from public life and disposing of his property he naturally attracted a good deal of attention. When, however, the reasons for this unusual

proceeding became known, the blessings and good wishes of his fellow-citizens were poured upon him. Some, indeed, there were who questioned the prudence and sanity of his project. Its success seemed to them doubtful, and its difficulties well-nigh insuperable. Others, like Father John Rice, thought he would do more good living the life of a pious and edifying Catholic in the world, while not a few said Mr. Rice could save his soul and serve God while attending to his business. To these he might have replied in the words of the A Kempis :—

“ The love of Jesus is noble and generous, and spurs us on to do great things, and excites us to do always that which is most perfect.”

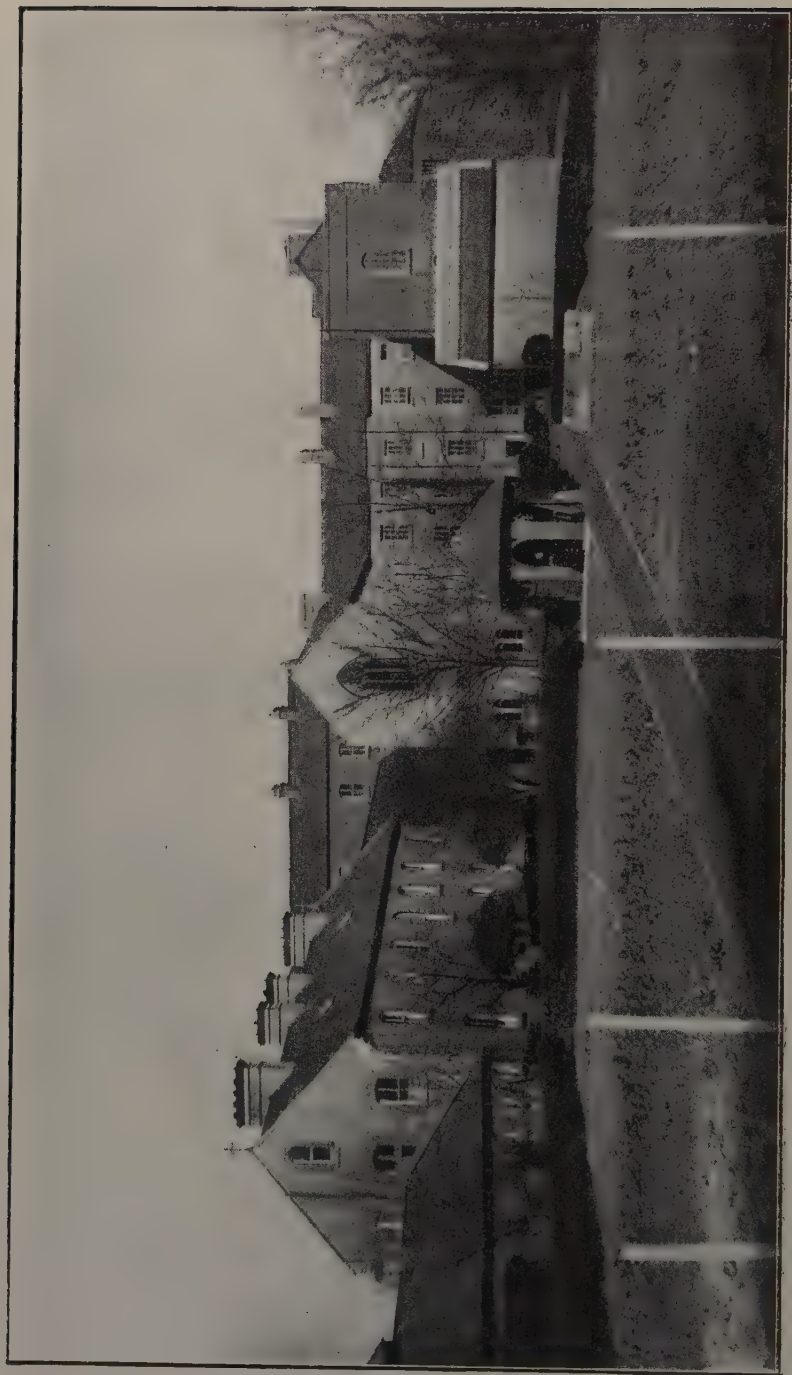
Edmund Rice ignored the whisperings of worldly prudence and purely human reasoning, and, listening only to the voice of grace within his soul, he went bravely on, giving up all for God.

In 1802 he had completed his preliminary arrangements, and so eager was he to enter on his chosen work that he could endure no delay. Without waiting for the erection of a suitable building, he rented a house and engaged the services of two young men, who, under his supervision, opened a school and carried on classes in these temporary premises. This house was situated in New Street. Very soon the rooms were filled with boys, poor lads utterly ignorant of even the first notions of religious or secular knowledge. They were rude and rough in manner and not at all amenable to the salutary restraints of school discipline. But Edmund Rice, joining to a commanding presence an agreeable and winning manner, gained the confidence of the most wayward, and soon established regularity and discipline in the school.

The holy man's enlightened zeal and sympathetic management effected immediate and manifest good among these rough and noisy, but good-hearted lads. From the lips of their friend



MOUNT ZION, WATERFORD.
Founded 1802.



MONASTERY AND SCHOOLS, LIMERICK.



BRO. A. HOOPE.



BRO. P. WELSH.

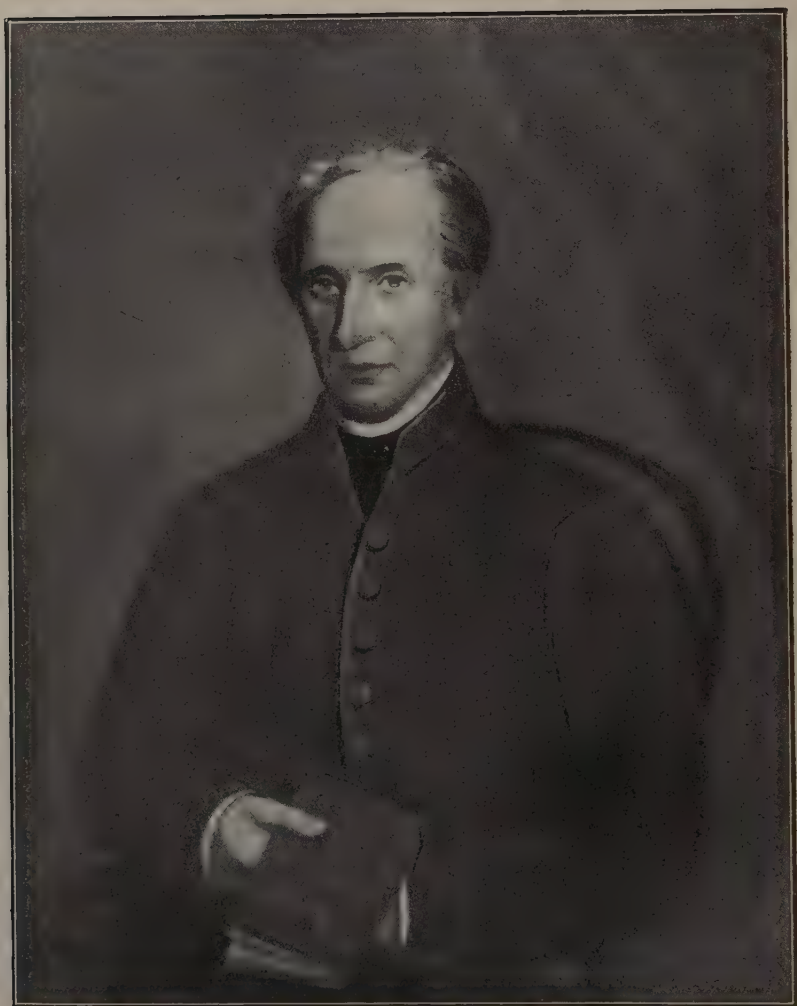


BRO. J. HEARN.

See page 452.

See page 233.

See page 474.



BR. M. P. RIORDAN,
Second Superior General.
See page 399.

and benefactor they heard enunciated, in words of simple, earnest, touching appeal, the doctrines of their holy faith, the story of the life and sufferings and love of their Blessed Redeemer; they heard of the sublime virtues, perfections, and graces of their Immaculate Mother, and all the other inspiring truths to which the heart of Catholic youth is so responsive.

For the first time they heard of the sufferings their forefathers had endured for the faith, of their superb fidelity in the terrible ordeal through which they had passed, of the priceless heritage that holy faith was to them, and of the value they should set on that precious gift.

Such lessons were a veritable novelty to these poor boys, who up to this time of their lives had wandered through the city with no one to turn their thoughts to God or to instruct them in any moral or religious duty.

The words of their pious instructor, emanating from a man living wholly and solely for God, a man who had renounced all things to give himself unreservedly to their betterment, entered deeply into their minds and hearts. Their earnestness in correcting their rude and vicious habits, the striking improvement in their conduct, and their edifying deportment and recollection at prayer and in church, spoke their thanks, and, more eloquent than words, expressed their appreciation of the sacrifices their beloved teacher had made for them. His was a familiar figure as he passed through the lanes and alleys of the city seeking the boys and enticing them with kindly words to attend the school he had opened for their instruction, and in which they would be taught to know and serve God. The school was full to overflowing; the two paid teachers were acquiring more skill through experience, and consequently more control and efficiency, and the outlook was bright and promising.

The site of Edmund Rice's first school in the "Urbs Intacta,"

as the old city by the Suir is proudly designated, is distinguished by a mural slab in an old wall in an obscure street, bearing the inscription :—

Edmund Ignatius Rice
(1762-1844),
Founder of the Irish Christian Brothers,
Opened here his First School.
1802.

In this modest way is the inauguration of a great work commemorated. Yet this “frail memorial” piously speaks the sentiments of a grateful people.

Mr. Rice’s attention was next directed to securing a suitable site for the school and residence which he proposed to build. It is worthy of note that at this early stage in the prosecution of his great purpose he had some vision of his future Congregation, for he selected a site in every respect admirable for a monastic establishment. This site lay on the south side of the city, and was soon to receive, and has since retained, the appropriate name of “Mount Sion.” The property contained a little over one acre of land, and on it stood an old thatched chapel which was formerly a place of worship for the Catholic people of Ballybricken. The situation was secluded, though in the centre of a populous district entirely occupied by working men. This latter circumstance, no doubt, commended it to the zealous Founder, whose interest in the poor and desire to raise them socially and morally had now become the grand aim of his life.

Every good work in its initial stages must have, as it were, the seal of the Cross, as a guarantee of the Divine approval. The true servants of God have ever been tried by sufferings, embarrassments, and disappointments, and of none is this more true than of the great Founders of Religious Congregations. Edmund Rice was no exception to this rule.

His first disappointment came when the two young men whom he had employed in his improvised school grew weary of the work, and suddenly gave notice of their intention to withdraw. No consideration, not even a liberal increase in their salary, could induce them to remain. Alone, abandoned by all, he stood in the midst of his poor boys, but stood bravely, determined to continue the good work he had begun. His confidence in God was unshaken, and, discouraging though the circumstances were, he regarded them as a special mark of the Divine approval.

We can well conceive what his forlorn position now imposed on him, what physical fatigue and mental worry it must have caused one of his years and previous occupations to keep in order, and to teach, all alone, the large number of boys assembled in the school. He toiled on, often weary, but never disheartened, and confident that God would, sooner or later, send him help.

To the great joy of the holy Founder, in this hour of desolation and embarrassment, two young men, natives of Callan, offered themselves as voluntary co-operators in his enterprise. The memory of Edmund Rice, and of the charm and virtue of his boyhood, were then green in Callan, and these young men had heard of the meritorious work on which he had now embarked, of the magnificent spirit of self-sacrifice and abandonment he had displayed, and felt inspired to join him. Their names were Thomas Grosvenor and Patrick Finn. They were both enthusiastic for the grand project of the holy Founder, of excellent moral character, and possessed education beyond what was then generally attainable. With their advent quite a new spirit was infused into the school; prospects brightened, and the devoted Founder was more free to arrange for the buildings on the site recently purchased.

On the 1st of June, 1802, the foundation stone of the

residence and schools was laid by the Bishop, Dr. Hussey, in presence of Edmund Rice, his two companions, the clergy, and a large number of friends. The good Bishop was deeply interested in the erection of the new edifice, and always had a warm welcome for Edmund Rice when he called on him to report how the work was progressing. But suddenly, and without apparent cause, the manner of the Bishop towards him became decidedly altered. He showed coldness and reserve whenever the Founder visited him, and no longer manifested any interest in hearing of the progress of the buildings. The poor Founder was distressed and perplexed. He could not account for so sudden and decided a change in one who, until then, had been so friendly, and who had given him the most cordial encouragement. He was perfectly conscious that he had given the Bishop no reasonable cause for thus altering his attitude towards him and his work. It was evident some secret agent had been active, and had succeeded in turning his Lordship's mind against the unsuspecting and well-meaning Founder. This was a bitter trial to Edmund Rice and his companions. Coldness or opposition on the part of their revered Bishop, to whom specially they looked for blessing and approval in their trying labours, and whose words of encouragement were to them the source of the most solid comfort, was the heaviest trial they could be called on to endure. Silently and patiently they bore this cross.

In his distress the Founder sought the advice of his dear friend, Father John Power. This good priest, having heard all he had to say, expressed deep sympathy with him, and, being a man of much sagacity, perceived at once the cause of the Bishop's change of sentiment towards Mr. Rice. Having made it clear to his distressed visitor that some envious person must have spoken to the Bishop about him, he gave him wise counsel and told him how to act in his present embarrassing

circumstances. Mr. Rice followed the advice of his trusted friend, and, in a short time, regained the goodwill and confidence of the Bishop, who soon became fully convinced of his disinterestedness.

The black clouds, which envy and calumny had raised, were dissipated, and his Lordship manifested his kindly dispositions towards Mr. Rice and his interest in his work by frequent visits to the school and to the new buildings. In many ways he expressed his redoubled confidence and affection.

One year after the foundation stone was laid the new residence was completed, and was solemnly blessed by the Bishop on June 7th, 1803. The elevation of the site, its proximity to the city, and its striking similarity to the "Holy Mount" outside Jerusalem suggested to his Lordship to call it "Mount Sion." This hallowed spot will ever be venerated as the cradle of the Congregation of the Christian Brothers of Ireland, for here around their holy Founder, attracted by his example, and animated by his spirit, assembled his first disciples, and here under his wise and paternal care their hearts and minds were formed to the true spirit of their holy state.

Dr. Hussey passed away on the 11th of July following, and when dying was not unmindful of the new Foundation in which he had evinced so lively an interest. In compliance with the provisions of his will, his executors handed to Edmund Rice £2,000 to be invested for the support of the schools then in course of erection. The Community of Mount Sion and the Congregation generally hold in grateful memory this best of friends and first of benefactors.

DR. HUSSEY.

This illustrious Prelate, after completing his elementary studies in Ireland, was sent to the University of Salamanca, where his ability and scholarly acquisitions won the admiration of

the Professors in that seat of learning. His love of prayer and desire for a life of seclusion would lead him, when his studies were completed, to go direct from the University to a Trappist Monastery, but the University authorities invoked the intervention of the Holy See, and the pious young priest was ordered to devote his rare talents to the service of the afflicted and persecuted Church in Ireland. In 1767 he was appointed chaplain to the Spanish Embassy in London. Here he made the acquaintance of Dr. Johnson, Edmund Burke, and other famous men, and was regarded by them as one of the ablest and best-informed men of his time. In 1792 he was made a Fellow of the Royal Society.

When Spain joined France in the war between England and America the Spanish Ambassador quitted London and left the arrangement of incomplete transactions to Dr. Hussey. He was thus brought into contact with George III., as well as with Pitt and other Ministers. He was sent to Madrid to endeavour to detach Spain from the American cause, but without success. In Madrid he met Richard Cumberland, the dramatist, who said that "Hussey was endowed with high natural abilities, and that he was incorruptible by money." He added that "he (Dr. Hussey) would have headed a revolution to overthrow the English Church in Ireland."

George III., Pitt, and Portland entrusted him with a mission to Irish soldiers and militia in Ireland who were disaffected, but when he heard the cause of their discontent he pleaded in their behalf with the King and his Ministers, much to the indignation of the intolerant executive in Dublin. The soldiers bitterly complained that they were severely punished for refusing to attend Protestant service. Dr. Hussey's efforts for the removal of their grievance proved fruitless.

Soon after his appointment to the Bishopric of Waterford he issued a pastoral (1797) in which he said nine-tenths of the

people of Ireland were Catholics, and that temporal rulers had no right to exercise jurisdiction in spiritual matters. This protest gave great offence to the ministers, and his pastoral was bitterly assailed. Lecky describes him as "the ablest English-speaking Bishop of his time." To him, with Dr. Moylan, of Cork, and Dr. Troy, of Dublin, the Irish Church is indebted for the foundation of the great national Seminary of Maynooth. Dr. Hussey became its first President.

The Founder was consoled in his sorrow for the loss of his most revered friend by the election to the vacant See of one who thoroughly understood his motives, who appreciated his high purpose, and who on many occasions had befriended him and given him wise counsel and valued guidance. This good and faithful friend was Father John Power. All through his Episcopacy this pious and zealous Prelate manifested the most cordial and practical interest in the new Congregation, and regarded Edmund Rice as the most worthy member of his flock. His unwavering support and friendship stimulated the zeal and lightened the burden of the devoted Founder and his early disciples. Often was Edmund Rice heard to thank God, Who had raised up such a generous and influential supporter, and such a wise and learned counsellor, for the infant Congregation, which in the first stages of development so much needed sympathetic help and intelligent direction.

The new schools on Mount Sion were completed early in 1804, and were blessed and opened by Dr. Power on the first day of May. It was fitting that the first school of the Christian Brothers should be dedicated on the first day of the month specially consecrated to devotion to the Holy Mother of God, under whose patronage the Congregation was later to be solemnly instituted by the Sovereign Pontiff.

One of the most cherished practices of piety in the schools of the Brothers has been the devout celebration of the Month

of Mary. Past pupils hold amongst the dearest memories of their schooldays the May Altar, with its lights and wealth of floral decorations, and the hymns of praise in honour of God's Holy Mother sung by them as they gathered round the image of their Queen. No doubt, in the lapse of years, many will have seen gorgeous church functions, and been present in great cathedrals,

Where through the long-drawn aisle and fretted vault
The pealing anthem swelled the note of praise ;

yet, somehow, the "May Altar" in the old classroom, and the simple hymn in praise of Mary, stand a thing apart in a sweet recess in memory's shrine, ethereal, hallowed, unrivalled, ineffaceable.

The school was no sooner opened than it was filled with the sons of the workingmen and shopkeepers of the city. The good work initiated on that first day of May, 1804, coincided with the dawn of the moral, intellectual, and religious regeneration of the youth of Ireland.

Little, however, did Edmund Rice and his two companions, or the friends who stood around him on that memorable morning, admiring his zeal and his generous sacrifice of wealth and ease and honours, think that the school on Mount Sion was but the first of those splendid establishments which later on arose throughout the land, and provided for Catholic youth an educational system admirably adapted to the needs and opportunities of their pupils. This system from the very beginning possessed principles and inspiration which made it the most popular and successful educational organisation in the country. "Catholic and Celtic, to God and Ireland true," was the motto of the holy Founder, as it has been of his sons ever since his time.

The influx of pupils into the new school filled the heart of the three devoted Brothers with joy, while the happy fruit of

their labours, as seen in the extraordinary improvement in the conduct of the boys, was most encouraging and consoling, and stimulated yet more their zeal.

The little Community now consisted of Edmund Rice and his two companions. They had only just taken up residence in their new home when they had the happiness of receiving a valuable addition to their number in the person of John Mulcahy. This excellent young man had been studying for the priesthood, but hearing of the little band at Mount Sion, he felt attracted to their charitable work. The Community now numbered four, and living in their own house, specially built for them by the Founder, they began to follow a regular rule of life. Spiritual exercises, teaching, and study occupied their day. As yet they had not adopted any distinctive religious costume, nor did they follow any written rule, but they lived in religious seclusion, cultivated a spirit of silence and recollection, performed all duties in common, and were in all things directed by their pious Founder.

The accession of another worthy young member, Mr. Power, a nephew of their good Bishop, was a further source of encouragement to the Founder and his companions. The number of children applying for admission to Mount Sion was so great that further accommodation was much needed. The Bishop, clergy, and people urged the Founder to extend the school building, but he prudently thought it better to meet the immediate need by erecting temporary accommodation. Substantial wooden structures were provided, and these lasted for many years.

Thus matters stood in 1805. Edmund Rice had with him four earnest and efficient members; the buildings on Mount Sion were completed, and formed a plain but substantial structure. The entire cost was paid by Edmund Rice out of his personal property.

The improvement in the conduct of the boys of the city attracted public attention, and filled the friends of the Brothers and all lovers of order, virtue, and piety, with joy and with great hope for the future.

The evil effects of the state of ignorance produced by the operation of the Penal Code were at this time painfully and generally apparent. The poorer classes were the greatest sufferers. Davis pathetically, but only too truly, depicts the social and intellectual condition of the Irish peasant of this time, of whom he writes :—

No tenure but a tyrant's will,
Forbid to plead, forbid to read,
Disarmed, disfranchised, imbecile.
What wonder if our step betrays
The freed man born in penal days.

The private schools, whether we class them as “ hedge schools ” or “ pay schools,” though widely spread, supplied education only to a small percentage of the young. It is evident that education dependent on unorganised and unsupervised effort could not meet the needs of a densely-populated country. It would specially fail to provide teaching of any kind for the children of the poor.

Bad as the state of education was in the country generally, it was at a much lower ebb in the urban areas, owing to the concentration of population in the towns towards the beginning of the nineteenth century.

“ It was only in 1781 and 1792 that the Statutes of William III. and Anne were repealed, which forbade any Catholic either to teach in Ireland or to send his children abroad for education. The public money had been lavished on societies and schools during the eighteenth century in a fashion unknown to England, but these efforts had been so identified with proselytism that every fresh scheme appeared only to rouse the dislike and suspicion of the Irish people and of their spiritual leaders.” (Graham Balfour, *Edn. System of Gt. Britain and Ireland*, p. 78.)

But formidable as the task was which confronted the small bands of men and women—Christian Educators—in those days, they undertook it with courage and hope.

Everything had to be built up from the foundation. The glorious shrines of piety and learning reared and endowed by the generosity of our Catholic forefathers had been destroyed, or diverted from their original purpose to the use of a hostile creed, or were handed over to some minion of the court, or to some royal favourite of doubtful descent. The endowments of Catholic colleges, abbeys, and convents had been seized to gratify the cupidity of worthless monarchs or reward the dubious services of spendthrift nobles.

But persecution had not robbed Irish youth of the grand inheritance of Faith, nor had it been able to dim the bright intelligence or native endowments of the Race. These were national assets which spoliation and persecution could not destroy.

CHAPTER V.

FOUNDATIONS IN CARRICK-ON-SUIR AND DUNGARVAN—
FIRST VOWS—APPLICATION TO THE HOLY SEE FOR BRIEF
OF APPROBATION — CARDINAL PIETRO'S REPLY—RELI-
GIOUS HABIT AND PERPETUAL VOWS—NEW MEMBERS
ADMITTED—THE FOUNDER'S INFLUENCE IN FORMING
THE SPIRIT OF HIS INSTITUTE.

Edmund Rice, seeing his little Community established at Mount Sion, was full of zeal for the progress of the work he had at heart, and alert to secure co-operators who would enter into his views. Among his friends was a Mr. O'Brien, a wine merchant of the city. This gentleman, like many others, had observed the salutary change wrought in the young boys of Waterford through the instruction and training received in the new schools at Mount Sion. He was a pious and virtuous man, and, being unmarried, Edmund Rice thought he would not be indisposed to join his little Community if invited. Unwilling, however, to embarrass his friend by a direct request, he sent Mr. Mulcahy, who had recently entered Mount Sion, to make known to him what he proposed. Briefly, it was that he should give up his business, retire from the world, and devote his life and means to promote the charitable work on which they were engaged.

Mr. O'Brien entered into the views of his pious friends rather cordially, although not exactly in the way they had contemplated. Instead of joining the Community at Mount Sion, and extending the schools there, he proposed to establish a school in Clonmel, his native town. He was prepared to dispose of his business, and with the means he possessed to establish, with the co-operation of Edmund Rice, a house and school in that town, and to become a member of a Community there.

Clonmel being in the diocese of Waterford, the generous proposal was submitted to the Bishop, and was warmly approved by him. Owing, however, to the opposition of the parish priest of Clonmel, who did not wish to have such a school in his parish, the project was abandoned.

Edmund Rice was not a man to let slip an opportunity of promoting a good work, and finding Clonmel closed against him for the present, he turned elsewhere.

Carrick-on-Suir was at that time a very prosperous town, and noted for its wealth, trade, and industries. The woollen trade especially was flourishing, and the inhabitants of the town engaged in this business with skill, energy, and success. But though they were prosperous, the education of the young was sadly neglected. As in other parts of Ireland, the children of the working classes were without schools, while the better class of Catholic boys depended for their education on the few " hedge schools " in the district.

Edmund Rice and his friend saw here a promising field of labour, and one, moreover, much in need of their zealous attention. Accordingly they approached the Pastor of Carrick-on-Suir, Dr. John McKenna, and made known to him their desire to establish a school in the town. He received their proposal most favourably, and all arrangements being completed, Mr. O'Brien placed his property at the disposal of the Bishop. A site for a house and school was immediately secured, and on April 14th, 1805, the foundation stone of the new building was laid in presence of the clergy and a large assemblage of people. On the 6th of January, 1806, the school was opened, and on the day of opening the class-rooms were filled with boys, few of whom had ever entered a school or handled a book in their lives.

Mr. O'Brien contributed £1,500 to the cost of the residence, the schools being paid for by public subscriptions.

Mr. Mulcahy was sent to Carrick as its first Superior, and he, assisted by Mr. O'Brien, began the good work. Soon they were joined by two other well-disposed and earnest young men. These were Joseph Hogan and Thomas Reidy. Under the direction of Mr. Mulcahy, and aided by the devoted efforts of his confrères, the schools attained a most creditable standard of efficiency and a correspondingly high reputation.

Thus, this first offshoot of the Mount Sion Foundation gave hope and courage to the heart of the Founder. Seeing that God was blessing his grand scheme for the education of Catholic youth by sending him, to share his burden, young men of fine character, and more than ordinary talents for their special work, no sooner was the Carrick-on-Suir school well established than he proposed to send Mr. Mulcahy, who had so successfully initiated the work there, to Dungarvan, to open another school and form a Community in that town. Providence had sent the Brothers unexpected help to enable them to proceed with the Foundation proposed, for a wealthy gentleman had bequeathed £1,000 to be devoted to the maintenance of the schools. At this time there was no school of any kind for Catholic boys in Dungarvan.

Mr. Mulcahy, with one companion, arrived on this new scene of labour, and set to work with characteristic energy. They began by renting an old store, which they transformed into a temporary school, and no sooner was it ready than they had over 200 names on the roll. They themselves lived in lodgings, and were supported by their own private means. In 1811 they obtained a small farm on lease near the town, and on it built a monastery and school, defraying the entire cost themselves. Here for nearly forty years the Brothers lived, and imparted the benefits of religious and secular education to the boys of Dungarvan, whilst they themselves endured many privations through inadequate means of support.

On November 21st, 1807, James Mulcahy, following the example of his younger brother, John, entered Mount Sion, and a few months later Edmund Austin Dunphy, a native of Callan, came to place himself under the direction of his townsman, Edmund Rice. Both Mr. John Mulcahy and Mr. Dunphy became most valuable members of the Congregation. The former, after thirty-seven years of exemplary and devoted service, died in Ennistymon in 1844. Mr. Dunphy, known among the Brothers as "Br. Austin," was a man of exceptional ability, was well educated and highly accomplished. In later years he took a prominent part in the development and direction of the Society, assisting the Founder with great zeal and judgement in many arduous undertakings.

Thus far, with God's blessing, all had gone on well with the charitable undertaking of Edmund Rice. In 1802 he stood alone, abandoned by the two paid teachers he had employed. He was without a home, and had only an old store for a school, in which, without help from anyone, he toiled patiently, day by day, in the midst of his boys. Now after a period of five years he had assembled under his banner nine voluntary workers, who, like himself, had abandoned all worldly attractions and ambitions to devote their lives and talents to the service of God and the religious education of youth. These men had imbibed his own grand spirit of zeal and charity, and were destined by God to form the nucleus of the new Congregation. He had succeeded in establishing three promising schools, in which he saw the work so dear to his heart admirably prosecuted.

Seeing the good spirit of his first disciples, he proposed a most important change in their manner of life. Hitherto they had made no religious vows, but now the Founder thought that the time had arrived when they should consecrate their lives to God in this special and sublime manner. After careful

consideration the Brothers resolved to ask the Bishop's permission to bind themselves to God's service by Annual Vows. His Lordship was pleased to acquiesce in the pious proposal, and was much edified by the religious sentiments of the Founder and his Brothers.

After fitting preparation, with Edmund Rice at their head, they assembled in the chapel of the Presentation Nuns, Waterford, on the 15th of August, 1808, and there, in presence of the Bishop, pronounced their first Vows. These Vows were made "in accordance with the Rules and Constitutions of the Presentation Order as approved by the Holy See."

The Presentation Nuns, having applied to the Holy See, received a Brief of Confirmation from Pope Pius VII. in 1805. Encouraged by the success of the Presentation Nuns in obtaining this Brief, and recognising the great advantages it would be to the infant Congregation to have the solemn approbation of the Holy See, Edmund Rice and the Bishop decided to send forward the following application to the Holy Father :—

"To His Holiness, Pope Pius VII., from the Bishop of Lismore and Waterford.

"Most Holy Father,

"Well known to the Sacred Congregation is the great profit and advantage heretofore derived, and which continues to be derived, by our holy religion in the kingdom of Ireland from that praiseworthy new Institute of Nuns of the Presentation, who devote themselves to the instruction of poor children in Christian doctrine, piety, and good works ; an Institute already spread throughout the whole kingdom, and highly approved of by all the Bishops, and of the greatest advantage to parish priests and missionaries, who are helped thus in the instruction of abandoned children. Now the present Bishop of Lismore and Waterford states respectfully that there is in his diocese a Congregation of pious and devoted laymen who devote themselves to imparting to poor boys such instruction and charitable assistance as the above-mentioned Nuns afford to poor girls. In the city of Waterford and in two other towns

of the diocese there are houses already opened in which these devout men live in Community, and employ themselves continuously in the gratuitous instruction of poor boys. Their house and the schools were erected and donated by Mr. Edmund Rice, who is himself one of the pious workers.

“In order that an undertaking so praiseworthy and advantageous to religion may be consolidated and perpetuated, the Bishop anxiously recommends to Your Holiness the ardent desire and petition of the aforesaid pious and zealous laymen to obtain an Apostolic Brief similar to that previously granted to the Nuns of the Presentation Order, and directed to the present Bishop of Cork, which would grant the faculty of making Simple Vows as the aforesaid Nuns made them, so that their charitable work may be canonically sanctioned.”

The reply of Cardinal Pietro, on behalf of the Sacred Congregation, was despatched on January 21st, 1809, and is as follows:—

“To Monsignor John Power, Bishop of Waterford in Ireland.
“January 21st, 1809.

“This Sacred Congregation has learned from a Memorial received in your name that there exists in your diocese a Congregation of pious laymen, who afford the same charitable assistance to poor boys as the Nuns of the Presentation Order afford to poor girls; that already in Waterford and in two other places houses have been opened, in which these devout men live in Community and devote themselves to the instruction of about 400 boys; and especially that Edmund Rice, one of these pious workers, had erected and donated their house and schools.

“In order, then, that an undertaking so laudable and advantageous to religion may be consolidated and perpetuated, you recommend the petition of these pious men for a Brief from the Supreme Pontiff, Pius VII., like that which was granted in the case of the Nuns of the Presentation and directed to Dr. Moylan, Bishop of Cork.

“Your request has brought much consolation to the Sacred Congregation, and the zeal and religious dispositions of these devout men are highly praiseworthy; but in order to obtain the Apostolic Approbation it will be necessary to follow the same course as was followed in obtaining the Brief for the Nuns of the Presentation. Hence you must draw up and forward the Rules and Constitutions by which the new Institute is to be governed, and after the same shall have been examined

and approved, the desired Brief will be obtained from the Sacred Congregation.

“Meanwhile praying you to convey to Mr. Edmund Rice and his associates the satisfaction of His Holiness and of the Sacred Congregation for their charitable undertaking, and begging that the Lord may long preserve you.”

The gracious terms in which the Cardinal Prefect of the Sacred Congregation had thus replied to their application encouraged the Bishop to give Edmund Rice and his Brothers a distinctive religious dress, and to admit to the religious profession such of them as desired to enter that holy state.

The members of the three Communities assembled at Mount Sion, and, under the guidance of Edmund Rice, made a retreat of eight days in preparation for their solemn consecration to God's service for life. At the end of the retreat seven out of the nine Brothers present received the religious habit from the Bishop and made Perpetual Vows.

Two of the Brothers took no part in these religious proceedings, as they had decided to withdraw from the Society.

Mr. Finn, as the reader will remember, was one of the two first companions of Edmund Rice. He was a most fervent and holy man, but inclined more to the contemplative than to the active life. After his withdrawal from the Congregation he entered the Cistercian Monastery at Melleray in France, and there led a most edifying life until his happy and holy death.

Mr. O'Brien was delicate in health, had no aptitude for teaching, and consequently found school work irksome and the life generally beyond his strength. He resumed his former business, but ever entertained for the Brothers the most cordial friendship and regard, and his dying wish was to be buried beside his old friend and former companion, Br. Joseph Hogan, who had died some years before him.

Having received the religious habit and consecrated their lives for ever to God's service and to the Congregation, the Brothers, full of resolution, returned to their houses to continue their labours among the children.

The holy Founder was henceforth to be known among the Brothers as "Br. Ignatius," having received with the religious habit the name of the illustrious Founder of the Society of Jesus. It became the practice of the Institute to give to each member on his reception the name of some saint, who thus becomes his patron and model. It also reminds the young Aspirant that, in entering religion, he breaks absolutely with the world, puts aside everything in his past not in harmony with the spirit of his new state, and begins "a new life with Christ in God."

The Brothers among themselves always spoke of Br. Ignatius Rice as "the Founder," or "our holy Founder"; that was the designation which they, in reverence for his virtue and sanctity, loved to give him, and it became traditional in the Congregation.

Next, Edmund Rice, whom we will henceforth know as Edmund Ignatius Rice, diligently and prayerfully compiled the Rules under which he proposed the members of his Congregation were to live. The Rules and Constitutions of the Presentation Nuns contained many provisions which he thought very suitable for the Brothers. These he embodied in the Rules he now gave his Communities, adding others which he considered useful and necessary.

The holy Founder continued to gather round him men of the mould he needed for the formation of his Congregation, and was remarkably successful in imbuing their minds with the religious principles from which alone they could derive spiritual strength and energy to promote the great ends of their vocation.

Like his holy Patron, St. Ignatius, he was possessed of more than human sagacity in selecting and fashioning the souls on whom he relied to further his zealous designs, and seemed to draw and attach them to himself by a certain magnetism of enthusiasm and character. His native town of Callan was specially prolific in vocations to the Congregation, and in these early years sent him many admirable subjects.

Among these may be mentioned Br. Edmund Francis Grace, of Callan. Attracted by the reputation and inspired by the example of Edmund Ignatius Rice, he entered Mount Sion at the age of twenty-seven, and, after fifty years of faithful service, died in Limerick in 1859. He belonged to one of the best-known and most widely-esteemed families in the County Kilkenny, and his example, like that of the Founder himself, inspired many others to give themselves to God's service in the Congregation.

Another admirable subject, Br. Patrick Joseph Murphy, a native of Waterford, was admitted in the same year, 1809. He was an excellent young man, well educated, full of zeal and energy, and proved a most useful acquisition to the Congregation. During a long period of forty-two years he rendered important service, and died happily in Mount Sion, where his honoured remains lie with those of the venerated Edmund Ignatius Rice.

It will be observed, again and again, in the course of our narrative, how God sent to the holy Founder the type of men required to become, as it were, the foundation stones of the structure he was destined to raise. Into these chosen souls he infused the virtues of the religious life, imparting to them that peculiar formation of character which admirably fitted them for their allotted work.

These characteristics, derived from the Founder, grew and strengthened as the years passed, and were transmitted in the

Congregation through successive generations of faithful and fervent religious, making it a most effective instrument in promoting the interests of the Church, of the faith, and of immortal souls, or, as a writer in recent times described it, "a magazine of energetic achievement in the service of God and His Church."

CHAPTER VI.

FOUNDATION IN CORK—DR. MOYLAN—OUR LADY'S MOUNT—
DR. MURRAY—FOUNDATIONS IN DUBLIN—HANOVER
STREET—WORTHY ASPIRANTS.

In the year 1809 Dr. Francis Moylan, Bishop of Cork, visited Waterford as the guest of Dr. Power. The Bishop, whose heart was very much with the Brothers in Mount Sion, brought his distinguished visitor to the school, and told him about the work of Edmund Rice and his associates. Deeply impressed by what he had seen and heard, Dr. Moylan returned to Cork, fully determined to have the boys' schools in that city taught and directed by the sons of Br. Ignatius Rice.

The population of Cork at this time was three times that of Waterford, being at least 80,000. The Catholic people amounted to 60,000, and in this great city the Catholic boys were almost wholly without means of education. The Presentation Nuns had schools in the north and south parishes for poor girls, but the accommodation was by no means sufficient for the numbers applying for admission. The daughters of the middle and upper classes of the people were provided for in schools taught by the Ursuline Nuns. For boys whose parents could afford to pay there were a few private schools, conducted in most cases by Protestants. The schools for poor Catholic boys were few and of an inferior type. The teachers were badly educated and untrained, and the buildings devoid of the most necessary articles of furniture. It is necessary to visualise the conditions then prevailing, and their bearing on the moral and mental life of the boys of our towns and cities, in order to form a just estimate of what Br. Edmund Ignatius Rice has done for the youth of Ireland.

Dr. Moylan, on his return from Waterford, assembled his School Committee, and described to them in much detail what he had seen at Mount Sion. He concluded by stating, with a deep sense of conviction and much emphasis, that their schools in Cork would not succeed, nor would the work of education progress, unless it was taken up by men devoted to the instruction of youth from religious motives.

The gentlemen of the Committee were profoundly moved by his Lordship's address. Their admiration for the life and labours, the spirit and the sacrifices, of Br. Edmund Ignatius Rice and the admirable men associated with him was unbounded. The account given by the Bishop of the reformation of the manners and conduct of the boys of Waterford, as related to him by Dr. Power, brought home to their minds the unsatisfactory state of the schools for which they themselves were responsible. They were convinced of the wisdom and correctness of the Bishop's views.

Grace, as well as reason and facts, imparted efficacy to his Lordship's words, for at the conclusion of the meeting, very much to the surprise and consolation of the Bishop, two young gentlemen of the Committee came forward, offered themselves for the work, and proposed to go to Waterford to make their Novitiate and receive their training under Br. Ignatius Rice. The two generous aspirants were Jerome O'Connor and Baptist Leonard. The former was thirty-two and the latter twenty-four years of age. They were well educated, and of excellent character. No better subjects could be found for the initiation of the work of the Christian Schools in the fair city by the Lee. Their arrival in Mount Sion opened up great possibilities for the extension of the Congregation, and they were cordially welcomed by Br. Ignatius Rice, who saw in them men according to his own heart. During the year of their Novitiate the Founder infused into their hearts his own spirit of zeal, and

often repeated to them the words of the Redeemer : " He that receiveth one such little child in My name receiveth Me " (Matt. xviii. 5), and these other words coming from the same Sacred Heart, so full of love and sympathy for the young : " Suffer the little children to come unto Me, and forbid them not, for the kingdom of God is for such " (Matt. xix. 14). He impressed on them how salutary and necessary it was " to give Religious Instruction the first place in their class-rooms, in which the statue of the Queen of Heaven should always occupy a place of honour." Devotion to Mary and to the Guardian Angels of the children were among the many beautiful sentiments inspired and fostered by Br. Ignatius Rice in the hearts of his disciples. " Whatever else you teach the children you must before all implant deep in their hearts the love of God, of their holy faith, and of their Blessed Mother," were words often on his lips. Thus he instilled into the minds of his Brothers great zeal for the instruction of the children, and a grand spirit of faith, which animated all their relations with their pupils. From the great heart of the Founder the Brothers imbibed those sentiments of faith and charity inculcated in the Rules of the Congregation, in which we read :—

" The Brothers are to cherish great love for the children, especially the poorest, as most resembling Our Lord Jesus Christ, Whom they are to behold equally in all His members."

In the class-rooms the two young Cork men showed intense interest in their work, and aptitude in assimilating the principles and applying the methods of teaching which, even at that early period, the Brothers had evolved. After a year of strenuous spiritual and mental activity they returned to Cork, and immediately entered on what became for them their life's work. Their first school was a small room in Chapel Lane. This school, a fair specimen of the type then existing, had been

conducted by two paid teachers until the morning the Brothers arrived to take charge, in November, 1811.

Much to their surprise when they entered the room, they found the two teachers in the midst of an excited ring of boys settling a personal quarrel by a vigorously sustained appeal to physical force. Naturally the boys were highly interested in an exhibition of "the manly art of self-defence," especially when their teachers were the leading exponents of that primitive method of adjusting differences. All "the scholars," seventeen in number, were assembled round the militant pair, and by turbulent applause stimulated them to the combat. The entrance of the new teachers calmed the stormy scene, and the contest was amicably settled by the tactful intervention of these "angels of peace," these precursors of order and progress.

The Brothers took a temporary residence in Clarence Street, adjoining the Cathedral, and, at the suggestion of Br. Ignatius Rice, the Bishop appointed Br. Jerome O'Connor Superior of the House.

Soon their life and work attracted other well-disposed young men. At the close of the year they were joined by a Mr. Ryan, who was afterwards known as "Br. Francis," a scholarly and accomplished gentleman. He brought with him a choice collection of books, then a rare and coveted possession.

The following year the Community was further strengthened by the admission of Patrick Joseph Leonard, the elder brother of Br. Baptist Leonard. Mr. Leonard had held a good position in the city as a bank manager. He was, consequently, widely known, highly respected, and very influential among the mercantile and educated classes of Cork and its vicinity. In him a charming manner and a very attractive personality were combined with many other natural advantages. He had resolved on entering the ecclesiastical state, but, influenced

by the example of his brother and of Br. Jerome O'Connor, he decided to consecrate his life to the service of God in the education of the poor. When he informed the venerable Bishop, then in his 80th year, of his decision to join the little Congregation of Brothers, his Lordship, who knew him very intimately, rose from his chair and cordially embraced him, saying in a most feeling manner: "Thank God, I have now no fear for my poor children; they will have a father."

Two years later, in 1814, the small Community was further reinforced by the admission of two very worthy members, Michael McDermott and Michael Reardon. These new aspirants were carefully trained by Br. Jerome O'Connor and Br. Baptist Leonard, and by them fully imbued with the principles which they had acquired under Br. Ignatius Rice in Mount Sion. Thus the good seed sown by the Founder in the hearts of his sons was spreading and striking root in good soil, where it was to bear a hundredfold, yea, a thousandfold, and bring into the granary of the Divine Master a great and rich harvest of immortal souls.

The happy results of the labours and influence of these devoted men are recorded by eye-witnesses of the consoling and edifying transformation in the bearing, conduct, and morals of the youth of the city. In 1815, four years after Br. Jerome O'Connor and Br. Baptist Leonard began their school in Cork, the Rev. J. England writes:—

"The vast improvements in the system of educating the poor which have taken place within the last few years are, even to the Committee, which has witnessed the gradual progress, matter of surprise and consolation."

The reverend clergyman who thus early bears testimony to the salutary results of the educational labours of the young Congregations was born in Cork. Having completed his studies in Carlow College, he was ordained priest in 1809. From the

beginning of his sacerdotal career he displayed the finest qualities of heart and intellect. As a preacher he attracted immense congregations, and in social and political movements became a prominent and fearless leader. He stood with O'Connell in opposition to the insidious Veto proposals and in voicing the claims of Irish Catholics to civil and religious liberty.

In 1820 he was consecrated Bishop of Charleston, in America. North and South Carolina, with Georgia, formed his diocese, and being its first Bishop, he found conditions in that region depressing and unpromising. With characteristic courage he set to work, and by his untiring efforts and incomparable ability overcame all obstacles and difficulties. He was the first Catholic priest to receive an invitation to deliver an address to the Congress of the United States. He died in 1842, a martyr of charity and zeal. The name of the Right Rev. John England stands high on the honoured roll of America's great Prelates.

The citizens of Cork, having now experienced the admirable results accruing from the charitable labours of the sons of Edmund Ignatius Rice, determined, in 1814, that the time had come to provide a suitable residence for the Community and a commodious school building for the pupils. Accordingly, a public meeting was convened, and it was decided to solicit subscriptions throughout the city. Such was the success of the appeal that £2,000 was collected.

Early in 1815 the saintly Bishop, Dr. Moylan, died, and bequeathed £600 to the Brothers. It was all he possessed. His will expressed in touching words his appreciation of the new Congregation. "I bequeath," he said, "the Brothers to my successor."

The death of their beloved Bishop and revered friend was a sad bereavement for the Brothers. This saintly Prelate was

one of the most pious and amiable of men, and consequently was loved by his people. He was born in Cork in 1739, of wealthy and much-respected parents. Owing to the baneful operation of the Penal Laws he was compelled to go to France for his studies. When the time of his ordination was approaching he had thoughts of entering the great Chartreuse, but guided by the advice of his uncle, Father Foran, S.J., he embraced the secular priesthood in 1761, and soon after obtained charge of a parish in Paris. He took the degree of Doctor of Divinity in Toulouse, and after some time returned to Cork. In 1775 he was consecrated Bishop of Kerry, but when the unhappy apostacy of Dr. Butler shocked and scandalised the Catholics of Ireland, and especially the good people of Cork, the Holy Father transferred Dr. Moylan to that See to repair the sad scandal. This his saintly life and zeal happily succeeded in doing, and after an episcopacy of forty years he died, crowned with good works and the veneration of his people.

The means now placed in the hands of the infant Community were supplemented to a considerable extent by Brs. Baptist and Joseph Leonard, who placed their entire fortunes in the common fund, reserving nothing for themselves. Here again we see the example and spirit of Br. Ignatius Rice reacting on his disciples, and dictating the perfect course of complete sacrifice.

With the resources available the Cork Community thought it advisable to proceed with the erection of their monastery and schools. The selection of a site for the buildings was entrusted to Br. Joseph Leonard, and to his discerning eye no better site seemed possible than the gently-sloping hillside on which the far-famed Monastery and Schools of "Our Lady's Mount" now stand.

The circumstances and conditions under which the property the Brothers desired to purchase was held are not without

historic interest, and they well illustrate the disabilities imposed on Catholics in Ireland by Penal Laws, as well as the kindness and fidelity of our honourable Protestant fellow-countrymen.

The Penal Laws prevented Catholics from holding land under long lease, but many of them desiring to own land had recourse to stratagem. Sympathetic Protestants allowed their names to be used in the leases drawn up legally, as if they themselves were to be the proprietors of the holdings. In 1793, when the Penal Laws were relaxed, these worthy gentlemen assigned the properties to the Catholic owners.

The site of "Our Lady's Mount," which the Brothers now proposed to secure, had been held in this way in the name of a Protestant gentleman, but was transferred to the real owner, Sir George Gould, a Catholic Baronet.

Sir George was at this time residing in France, and Br. Joseph Leonard went over to negotiate the purchase. He received the proposal in a kindly manner, and gave the Brothers a lease of fourteen acres at a fair valuation and reasonable head rent. Br. Joseph, having thus succeeded in his business, returned to Cork, and without delay began the erection of the monastery and schools. This was completed so expeditiously that in 1816 the Brothers went to live in their beautiful and permanent home.

The new schools, however, were not opened until 1818, as an epidemic of typhus fever had broken out in the city, and the building, though unfinished, was charitably placed at the disposal of the Committee of Public Health for the use of the poor sufferers.

So urgent was the demand for accommodation for the sick that all the tradesmen of the city came together, and in one day by diligent work finished the preparation of the rooms for the reception of the fever-stricken patients. In these rooms many an aching brow was soothed, many a weary heart found comfort,

and many a soul, purified by the Sacraments of the Church and consoled by words of hope and consolation from God's anointed ministers, passed peacefully away from a world of sorrow to a life of bliss.

When the epidemic abated the building was completed and furnished, and in the summer of 1818 the pupils were transferred from the obscurity and cramped conditions of Chapel Lane to the brightness and freedom of Our Lady's Mount.

The commodious and well-furnished class-rooms were filled with hundreds of bright, intelligent, and happy boys, and the far-famed "North Monastery Schools" were launched on their glorious mission.

"Could the little band of devoted men, who began the work of the Christian Schools on Our Lady's Mount on that first summer's morning, have gazed into the future, and beheld in their native city the slope of the northern hill adorned with noble buildings dedicated to the blessed work of religious education; could they have passed in review the legions of youths who were to be splendidly equipped for all the duties of life, as Catholics and citizens, in the noble establishment which their generous zeal and splendid philanthropy were now starting on its beneficent mission; could they have realised that in the class-rooms of these buildings the youth of Cork would in the years to come receive a religious, literary, scientific, and technical training which would excite the admiration and elicit the eulogy of the highest educational authorities and best educational thinkers, how their hearts would have expanded in gratitude to God for having chosen them as the first members of a Community destined to accomplish so much for His glory and for the youth of Ireland." (A Century of Catholic Education. Browne & Nolan, Dublin.)

While the establishment in Cork was thus progressing, and the foundations of one of Ireland's finest educational institutions were being laid, some excellent aspirants to the Congregation had entered Mount Sion and Carrick. It was the practice at this time for each House to receive and train its own Postulants. But the presence of the Founder at Mount Sion,

and his reputation, which was even then widespread, attracted the greater number to that House. This had its own great advantage, for here the young aspirants imbibed by personal intercourse the true spirit of Br. Ignatius Rice; here they came into close contact with this man of God, and felt the beauty, the elevation, and the attraction of his virtues; here they daily witnessed his simple faith, his fervent piety, his profound reverence for all things appertaining to God's service, his extraordinary zeal for the instruction of children, his tender love for these little ones of Christ's flock, his all-embracing charity, his childlike devotion to the Holy Mother of God and his confidence in her protection. Formed in his school, they went forth imbued with his principles and implanted them in the Communities they were sent out to establish.

The rising Congregation was now established in four important centres in the south of Ireland, but its reputation had passed far beyond the limits of its activities, and among the higher ecclesiastics who recognised in the new Congregation the promise of great possibilities for the regeneration of Ireland was the pious and learned Dr. Murray. This remarkable and saintly Prelate instinctively detected every agency capable of being utilised in the service of the Church and the interests of religion.

Among the many splendid organisations for the promotion of works of charity and education which he was active in establishing may be mentioned those admirable Orders, the Loreto Nuns, the Sisters of Charity, and the Sisters of Mercy. While thus providing pious, devoted, and accomplished teachers for the girls, he was not unmindful of the Catholic boys of Dublin, who had up to this time been so long and so generally precluded from opportunities of education, either secular or religious.

His anxiety and efforts to introduce into Dublin great

educational forces to dissipate the ignorance which centuries of adverse conditions had produced, are justly eulogised by the Very Rev. W. Meagher, who was himself an eye-witness of what he so well describes. He says :—

“ In conjunction with his great predecessor he was the first in this kingdom to welcome back the persecuted Fathers of the Society of Jesus. Long years before the Holy See had formally annulled the sentence of banishment against them, and through the whole course of his administration, he sought every means of promoting their welfare and of enhancing their efficiency. If by this course of benignity he secured no other benefits to his flock than what followed from the apostolic labours of his endeared friend and enthusiastic admirer, the venerable and never-to-be-forgotten Father Peter Kenney, he would have entitled himself to our undying love and gratitude.

“ There was one great enterprise, and that the very nearest to his heart, in which he engaged for the sanctification of his people, and in the prosecution of which he lived to find the sons of St. Ignatius his strenuous co-operators—I mean the Christian education of youth. For one who like him calculated all his more stringent obligations with such stern severity it might not be easy, perhaps, to determine which of them he regarded first in importance; yet, judging by the uniform ardour with which he aimed at this momentous object, we may safely assert that he scarcely deemed it second to any other duty of his station. In an endless variety of ways, and with sustained consistency of purpose, from the opening of his episcopacy to its close, he wrought, he strove, he prayed perpetually for its attainment. Nor need I fear to add that there could not be found in the whole catalogue of Bishops in the entire Christian Prelacy one other whom Providence enabled to achieve so much within his diocese for this great end. His grand effort in this direction was the introduction into Dublin of the Christian Brothers. Immediately subsequent to his consecration he succeeded, with a world of pains, in establishing a few Communities of these most devoted religious men in the city, in whose schools 1,500 boys in succession have been now (1852) reaping for more than forty years all the advantages of a most Christian and excellent literary education. But it is not only the advantages gained immediately within the precincts of their own schools of which he made these pious men the instrument. Their admirable system of teaching became a model for imitation in the city and throughout the diocese. A higher type of training the humbler classes was presented



THE O'CONNELL SCHOOLS,
North Richmond Street, Dublin.

See pages 261, 267.



BR. A. SWAN.



BR. A. O'MAHONY.



BR. A. GRACE.

Successive Superiors, under whose direction the O'Connell Schools, during the century 1826 to 1926, have taken a leading position in educational work in Ireland.



BR. J. LEONARD.
See page 105.



BR. B. DUGGAN.
See page 354.



NORTH MONASTERY SCHOOLS, CORK.

See page 109.



NORTH MONASTERY, CORK.

See page 109.

to the public eye. Aspirations for improvement were soon felt everywhere, and a foundation auspiciously laid for the nobler educational structure that now shelters thousands and thousands beyond calculation of the children of the poor throughout the diocese of Dublin from the immoralities of ill-designed and ill-conducted schools, and from the wiles and violences of conspirators against the faith and repose of the people."

Dr. Murray often spoke of Br. Ignatius Rice as "the great pioneer of Catholic Elementary Education in Ireland," and was most desirous of having schools in Dublin conducted by the disciples of him whom he so much admired. His application, addressed to the Founder at Mount Sion, was promptly granted. No doubt the Founder saw in the Archbishop's invitation to open a school in Dublin a special call from the Divine Master to work in a field where the harvest was great indeed. Yet for such an extensive and promising mission only two Brothers could be detached from the Mount Sion Community. One of these, Br. Thomas Grosvenor, who will be remembered as one of the Founder's first two companions in 1802, was appointed Superior of the new Foundation. He was a very holy religious, and was regarded as a most saintly man by all who knew him.

Premises were secured in Hanover Street and fitted up for schools. The rooms were ready for use in 1812, and the attendance steadily increased until no more could be admitted.

The unselfish and generous mind of Edmund Ignatius Rice is revealed in the following letter written by him at this time (1813) to the Archbishop of Dublin :—

" My Lord,

" I had a letter from one of the Brothers in Dublin, saying it was in contemplation to have a school built for them in some part of your Grace's Parish, and he remarked that by giving up into your Grace's hands all further dominion, etc., over subjects there, that it would be a means of interesting your Grace more in bringing about this good work.

"Yesterday I called on his Lordship (of Waterford) and represented to him the encouragement that your Grace and the parishioners held out, and, in the name of the Community here, I begged his Lordship to consent to the proposal made. To this, with some reluctance, he assented, so that now, with pleasure, in his Lordship's name and that of this Community, I resign into your Grace's hands every dominion whatever over the subjects in Dublin, and shall allow them during their lives a stipend of forty-four pounds a year each for the first year, and forty-eight pounds each ever after. At the same time, if circumstances hereafter should enable your Grace to take any part of this burden off this house, we have every confidence that your Grace will do so.

"We have at present ten subjects on the establishment, and I can assure your Grace that our clear income at present does not exceed £350 a year, and there is a suit now pending in which we are in danger of losing about £100 a year for ever. This trial of ours is likely to come in about the middle of next month, and as I must attend to it, I shall then have the pleasure of seeing your Grace.

"With the greatest respect and esteem,

"I remain,

"Your Grace's most dutiful and obedient servant,

"EDMUND I. RICE."

This letter is valuable also, as it gives some knowledge of the extent of Br. Ignatius Rice's benefactions in the cause of Catholic education outside the city of Waterford.

During thirty-two years the establishment in Hanover Street was attended by over 500 boys daily. Its pupils were known as among the best trained, the most religious, the most intelligent, and most reliable young men in Dublin. It was, therefore, with profound regret that the Brothers were forced in 1844 to close this school through insuperable difficulties arising with the landlord and trustees. The departure of the Brothers severed many hallowed and tender associations, and the people felt deeply the great loss inflicted on the boys by the closing of the establishment.

In the parish and district round there were many who had

been educated at the school, and all these cherished the warmest affection for their old masters, and persistently prayed and worked for their return, so that their sons might have the advantage of being prepared for the responsibilities of life by the Brothers. Their pious wishes were gratified in 1864 by the opening of a new Christian Brothers' School in Westland Row.

On the occasion of opening this school the Very Rev. F. Lynch, Adm., paid a remarkable tribute to the work of the old school in Hanover Street. Addressing His Eminence Cardinal Cullen, he said :—

“ All the pious sodalities, societies, and all the teachers in the Sunday schools, and even the ranks of the clergy, were mainly fed from the Hanover Street School. The holy and practical Catholics of the parish, and the regular ones at the Confessional during the past twenty years, were all educated in these schools.”

The Founder, by his prompt response to the request of His Grace of Dublin to send him Brothers for his schools, weakened his little band at Mount Sion, but God rewarded his generosity by the accession to the Community of several very desirable aspirants. Among them may be mentioned Patrick Ellis, a native of Waterford, who in his twentieth year entered Mount Sion, and in after years rendered splendid services to the Congregation and gave great help to the Founder himself. Brother Patrick was a Professor of Mathematics in St. John's College before entering Mount Sion, and his thorough knowledge of this and kindred subjects was a great advantage in the Community and the schools. He was not long in the Novitiate when he was joined by three other young men, whose lives in religion were no less faithful and edifying than his own. These admirable subjects were Br. Aloysius Kelly, a native of Limerick ; Br. Joseph Kean, of Dublin, and Br. Francis Thornton, of Carrick. Their subsequent life and work in the

Congregation fulfilled the promise of their early years, and each after long and faithful service in the good cause which won their hearts in youth, passed away happily to enjoy the reward promised to those "who instruct many unto justice."

While Mount Sion was strengthened by these valuable acquisitions, Our Lady's Mount in Cork and Mount St. Nicholas in Carrick were attracting men equally desirable, and fitted by natural endowments, and the rarer and more precious gifts of Divine Grace, for the sublime work of their vocation. The same year that saw Br. Aloysius Kelly, Br. Joseph Kean, and Br. Francis Thornton enter Mount Sion beheld the entrance of Br. Ignatius McDermott and Br. Austin Reardon to Our Lady's Mount, and of Br. Patrick Corbett to Mount St. Nicholas, where in the following year he was joined by Br. Austin Coleman.

The thoughtful reader will naturally pause to ask—How are we to account for this strange proceeding? Here we see young men in good positions, and in the prime of life, turning away from all that the world means, and all that the world promises, to engage in the irksome and obscure occupation of teaching poor children in crowded class-rooms, and for this apparently disagreeable and humble work receiving neither fee nor reward in this world.

These young men, who were placing themselves under the banner of Br. Edmund Ignatius Rice, had, almost without exception, abandoned wealth and position in the world, to live in poverty and obedience, and to toil in the obscurity of their poor monasteries, without hope of recognition, or preferment, or temporal gain of any kind. To the Catholic mind the explanation occurs without delay. The Divine Master knocks at the door of the heart. The sweet voice of grace whispers to the well-disposed soul, "The Master hath need of thee," and the generous answer springs from hearts in which the

flame of charity is alight, "Lord! behold I come," or as one who answered that call himself tells us:

They felt in their souls the summons of grace,
That called them to live for their suffering race,
And heedless of pleasure, of comfort, of home,
Rose quickly, like Mary, and answered, "we come."

As we study the lives of the holy Founders of Religious Congregations, we cannot miss the wonderful intervention of Divine Providence, in leading to these chosen souls subjects possessing in so eminent a degree the characteristics both of nature and grace peculiar to the spirit of each Institute.

The pious and thoughtful reader will, in observing this manifestation of God's interest in the work of His servants, of His care for the needs of His holy Church, and of His merciful designs to procure and further the salvation of men, exclaim gratefully and reverently, "the finger of God is here."

There was ever in the heart of Br. Ignatius Rice a hymn of gratitude and joy on seeing the noble souls whom God was sending to him to share his labours, and to bear throughout the land his message of light and hope and salvation to the youth of Ireland. Well and successfully did the Founder form them in his own school by his example, by his advice, by his gentle, earnest spirit, for their mission among the young.

Heaven doth with us as with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not touched
But to fine issues.

Aptly do these lines apply to Edmund Ignatius Rice, who was truly a torch, whose brightness seemed ever to augment, while imparting light and heat, energy, devotedness, and ardour to all around him. His was the noble spirit whose contact quickened the fire of charity and zeal in kindred souls touched to the finest issues men can ambition—conquest of self, and life-long service for the little ones of Christ's Fold.

CHAPTER VII.

CRITICAL POSITION OF THE CARRICK HOUSE—BR. PATRICK CORBETT AND DR. POWER—RECOLLECTIONS OF BR. IGNATIUS RICE—VENERATION OF THE BROTHERS FOR THE FOUNDER—HIS ZEAL AND CHARITY—VENERATION FOR HIS VIRTUES—DEATH OF DR. POWER.

While the Founder was rejoicing over the progress of the work of his Congregation in Cork and Dublin, and was grateful for the fine material which Divine Providence was sending to his Communities, and from which he hoped to form worthy members, he was not without anxieties regarding the stability of one of his cherished Foundations.

Carrick, being the first offshoot of the parent stock, was always specially dear to him, and at this time (1816) that Community, after having borne for some years great poverty and many hardships, found itself hopelessly embarrassed with debt. The Founder had already exhausted his own resources on works of charity, and was unable now to help his distressed children.

The Bishop, becoming aware of the unsatisfactory state of the temporalities of the Carrick House, ordered it to be closed.

The local Superior heard his Lordship's decision with great grief, and sadly communicated the information to the Brothers. The Founder himself, though overwhelmed with sorrow, was forced to acquiesce in the Bishop's opinion, that the House had not sufficient means of support.

Yet he did not abandon hope, but prayed fervently that God would preserve the Community. In this prayer he was joined by the Brothers, whose sorrow was no less keen than his own.

Br. Patrick Corbett had entered the Community some years before this crisis in its fortunes arose. He was a man of

marked decision of character and full of resource. On hearing of the proposed termination of the good work for which he and his confrères had made such sacrifices, and which was producing admirable results for souls, he said to his Superior, Br. Joseph Hogan: "Give me your blessing, and your leave to see the Bishop, who is now in the town, and I will settle matters with him."

The Superior gave the desired permission, and sent Br. Patrick on his errand with his blessing, while he and the rest of the Brothers prayed earnestly for the preservation of their house.

Br. Patrick met the Bishop on Holy Thursday, and, after the usual salutations, the following conversation took place in presence of the parish priest:—

Br. Patrick: Did you not, my Lord, examine me as to my vocation, and approve of me as a fit person to join the Brothers, and did you not recommend me to them as such?

His Lordship: Yes, my child, I did.

Br. Patrick: On the strength of your recommendation, my Lord, I sold my property and left my home and business. Why did you not, my Lord, inform me of the precarious circumstances of the Carrick House, for if you had done so, I would have selected some other monastery.

His Lordship: Well, my child, there is no alternative, the house must be closed.

Br. Patrick: There is, my Lord. Give me £70 towards the payment of our present debts, and I will secure the payment of this to you later in two instalments.

The Bishop gave Br. Patrick the £70 required, directing that the interest on it should be spent on the purchase of clothes for poor boys. Thus the Carrick House was saved, the good work was preserved, and during the past century the school in Carrick has been a centre of educational activity for the town and adjacent country. Many of its students have won distinction in various spheres in which highly-trained intelligence and character alone can rise to eminence.

Br. Patrick Corbett, who succeeded so well in his effort to save the Carrick Community, became Superior the following year, on the death of the saintly Br. Joseph Hogan.

The memory of Br. Joseph's great charity to the poor and of his liberal alms-giving was long a tradition in the Community, and his disregard of human prudence reminds one of similar "extravagances" in the lives of many of the saints. One story has come down—rather well authenticated, too—which carries our thoughts back to the holy Curé of Ars, St. Gerard Majella, St. Dominic, and other great servants of God.

On an occasion of great distress among the poor of the town many calls were made on the well-known charity of Br. Joseph. To these he never failed to respond, until at last the Brothers became much exercised as to the ultimate result of his abundant alms. After consultation among themselves, they deputed Br. Patrick Corbett to go to the Superior and remonstrate with him about his too liberal almsgiving. Br. Patrick made known to Br. Joseph what the Brothers thought regarding this matter, and told him that they disapproved entirely of the way he was acting.

The humble Superior received the remonstrance in a most submissive spirit, and acknowledged that he was giving a good deal in alms, but pleaded that it was hard to refuse the requests of the poor and see them in such want. Br. Patrick, though edified, was not at all reassured.

A day or two later one of the Brothers found, in the drawer of a table in the Community room, a roll of bank notes, and brought them to the Superior, who was no less surprised than the Brother. Everyone in the house was questioned, but no one knew where the notes came from. Each one declared that he had no knowledge of them, nor did anyone know who had placed them in the drawer. All were surprised, and regarded the money as a miraculous gift bestowed on the charitable

Superior. Many years after, Br. Austin Coleman, mentioned in the previous chapter, and who was then a member of the Community, used to point out the drawer in which the money was found. Of its miraculous source he had no doubt.

Br. Patrick Corbett died in Carrick after spending sixty-three years in Religion. He was held in the highest veneration by the people, and exercised a profound and lasting influence on the Catholic life of the town.

The following interesting incident will show the deep respect in which Br. Patrick was held by the Catholic people of Tipperary, while it also reveals the inflammable state of feeling at this period in the South of Ireland :—

Goaded to desperation by oppressive laws, which were rendered yet more oppressive and iniquitous by unjust administration, thousands of armed men from the country around assembled at Slieve-na-Mon and openly declared their intention of revolt against the Government. They were closely watched by the English troops then quartered in Mullinahone, who, being well armed and well equipped, were ready to pour shot and shell on the half-armed insurgents, should they give them a pretext for hostilities.

The Bishop and priests tried in vain to dissuade the men from their mad purpose of provoking a conflict in which they were at a hopeless disadvantage. They answered the words of calm reason by the arguments of men smarting under intolerable tyranny. In distress, and powerless to turn the excited men from their desperate resolve, the Bishop and priests, at the entreaty of the mothers and wives of the men, requested Br. Patrick to go to Slieve-na-Mon and speak to the insurgents. He set out, having received, as usual, the permission and blessing of his Superior, and, on arriving, met the leaders. After having interviewed them, he went up and down through the ranks and addressed the men. His words were heard with

attention and respect. All knew and venerated him as a holy religious, and, convinced by his tactful and persuasive reasoning, they agreed to disband and return in peace to their homes. Thus was a calamity averted and the lives of brave men saved. The people offered fervent thanks to God, and blessed and thanked "Mr. Corbett of the Monastery" for his intervention.

Among the many virtues of this good religious there was none more striking than his child-like devotion to the Mother of God. He spoke and prayed to her as to one with whom he was on the most intimate terms. Often he was heard in a familiar and confidential manner to chide her for not helping "the poor Pope," Pius IX., and he would remind her, in an affectionate appeal, that "it was Pius who defined her Immaculate Conception." This ardent love for Mary was one of the pious and holy sentiments which the early companions of the Founder cherished as a sacred tradition and transmitted to the Congregation. This devotion to Mary and loyalty to the Holy Father were traditional in the Irish Church, and we are not surprised to find them in an intensified and exalted degree among the pious men who gathered round Br. Edmund Ignatius Rice. In these, as in other virtues and practices of the religious life, the Founder was their model. Indeed, up to 1822, when, as we shall see, the Congregation was formally approved by the Holy See, and adopted clearly-defined Rules and Constitutions, the spirit, maxims, and example of the Founder were their principal guide. The strict uniformity of observance and the admirable spirit of the common life which prevailed during these first twenty years show how strong and dominating his character must have been. He loved seclusion and silence, and was devoted much to prayer, often spending days in retreat in the quiet little village of Annestown, near Tramore, where, like our National Apostle on Croagh Patrick, he pleaded earnestly with God

for the success of his Congregation, and for the revival of faith and religion and knowledge among the youth of Ireland.

To Br. Patrick Corbett we are indebted for many intimate and valuable personal reminiscences of Br. Edmund Ignatius Rice. Brothers still living tell how Br. Patrick was accustomed to entertain the Brothers with edifying and often amusing accounts of the Founder, whom he regarded as a great servant of God, and one whose soul was adorned with every virtue.

He loved to tell of his great charity and his sympathy for the poor, of his affection for the Brothers, and of the pleasure and joy his presence in the Communities occasioned. He used to recall his familiar conversation, his charming simplicity, and his delight in hearing the children in the schools saying the prayers devoutly or answering the catechism well. His joy on such occasions knew no bounds, and he would often exclaim: "Oh! how the sight of these children, so recollected and pious, touches one's heart. How dear to God these children are, and how precious in His eyes are their souls."

One morning in Dublin a pious young girl knelt beside the Founder at the altar rails to receive Holy Communion. Recollected though he was, he observed the reverent manner and deep piety of the child, and at recreation commented on it, saying: "The sight of that child moved me to tears. It is good to see young hearts turned like that to God."

Br. Patrick often recalled that, when "Bianconi's car" was heard pulling up at the gate of the monastery, one of the Brothers would run out to see if it was the Founder was coming to visit them, and should he see him getting off the car, he would hasten back rejoicing, and announce the welcome news to the Community. This filial attachment to the venerated Founder was universal in the Congregation, and many years after his death the Brothers, at their social gatherings, used to sing his favourite songs and hymns out of devotion to

his memory. These recollections reveal the happy family spirit which pervaded the Communities, and which the Founder's example and teaching fostered and encouraged.

In 1816 the Founder and Brothers lost their best friend on earth by the death of Dr. Power. This prudent and holy Prelate was the unfailing resource of Br. Ignatius Rice in every difficulty. To the Founder he ever manifested the kindest feelings, and for his work the warmest admiration and sympathy. He had also the fullest confidence in his integrity and judgement, and hence appointed him one of the executors of his Will. This trust Br. Ignatius Rice shared with a most virtuous and holy priest, Fr. Foran, who later became Bishop of Waterford and Lismore, and ever remained a staunch friend of the Brothers.

Here it may be mentioned that Br. Ignatius Rice's reputation for charity to all in distress, and the confidence of his fellow-citizens in his sound judgement and sense of justice, were so general that many benevolent Catholics placed in his hands liberal legacies for the relief of the poor. These his own kindly nature and all-embracing charity led him to accept and administer with unvarying patience and assiduity. Of all these trusts he kept a most exact record, showing the methodical mind which distinguished him in business, and contributed largely to his success. While relieving the temporal wants of his neighbour, he never lost an opportunity of instructing them in their religious duties, and of turning their thoughts to God and to the better life awaiting them in heaven.

Regularly he assembled the grown people of the city for instruction at Mount Sion, and he and his Brothers spent their evenings in imparting to them the knowledge of their holy faith. Many old men in the city even in recent years gratefully and proudly told how they or their fathers were thus instructed by "Mr. Rice."

To this great charity he added that of visiting the prison, and, by his instruction and kindly influence, leading the unfortunate and fallen back to God. The Brothers shared with their holy Founder this work of charity and mercy.

An aged Waterford citizen writes :—

“ Executions were, unfortunately, then frequent, and Br. Rice often accompanied the condemned man to the gallows, assisting the priest to prepare him for death and sustain him in his last trying moments.”

Mr. W. H. Grattan Flood, Mus.D., K.S.G., says :—

“ My grandmother often told me of her talks with Mr. Rice and of his intense devotion to the poor, especially visiting the poor condemned prisoners and accompanying them to the scaffold.”

Another, a contemporary of the Founder, wrote :—

“ Many a hardened criminal, whose seared heart resisted the pleadings of God’s minister, yielded to the wonderful power of Mr. Rice’s gentle words, and many, through his pious instructions and assiduous preparation, made their peace with God, and died a penitent and holy death.”

An aged Waterford lady writes of Mr. Rice :—

“ After his day in school in Mount Sion, Br. Rice used to hold a night school for the benefit of adults. A very large number was in the habit of attending on these occasions for religious instruction, and Br. Rice used to prepare them himself for the Sacraments of Penance and the Holy Eucharist.

“ I recollect the names of many who attended this night school in Mount Sion, and my own brothers were among the number. The classes were not over until ten o’clock at night.

“ Br. Rice was adored by the people of Waterford, as it was he who, after the dark and long night of the Penal times in Ireland, first introduced a system of Religious and Secular Education. He was zealously helped by his saintly companions.

“ Besides being full of zeal, Br. Rice was charitable, kind, dignified in manner. At his death there was universal regret in Waterford. The Cathedral was crowded at the ‘ Month’s Mind,’ and Fr. Mathew was present.

“Br. Rice was regarded by those who knew him as the most pious and saintly man of his time.

“Not only did he impart religious knowledge to the young and old, but he supplied clothes and food to many in need. It was the zeal and personal goodness of Br. Rice that endeared him to the people of Waterford, and gave him so much influence over them that he had wonderful power in leading them to virtue.

“I remember seeing him standing at the window of the Bishop’s Palace, in company with his Lordship, listening to the speech of the great Liberator, Daniel O’Connell, as he advocated Irish Rights and Catholic Interests.”

The writer of these interesting recollections of Br. Rice was a venerable matron—Madame De Courcey—and, at the time she wrote the above, was advanced in years, but her mind was phenomenally clear. She was one of those extraordinary old people, but rarely met, on whose mental faculties time seems to have laid no impairing hand.

Another such was Mr. John Flynn, an old pupil of Mr. Rice, of whom he wrote :—

“I went to school to Br. Ignatius Rice. He was a grand man—pious, holy, and charitable. I got religious instruction from him. His charity led him to give his life and his money to the poor, and when he had not enough of money to give, he begged it so that he might have more to give away.

“Br. Rice not only educated the poor boys, but gave them clothes and supported many who were in want.

“He was very affectionate and kind to the children; rich and poor were equally dear to him. When leaving school the boys shook hands with him. He gained the love and goodwill of all, and if anyone got hurt he went to Br. Rice to make the sore part well.

“When the children went to Holy Communion, Br. Rice gave them a breakfast, and if they had not good clothes he gave them new suits. He had a tailor named Martin St. John employed in making clothes for poor boys.”

Yet another old pupil of these bygone days, Michael Lawlor, has written :—

“I went to school to the Christian Brothers at St. Patrick’s, when Br. Rice was Superior at Mount Sion. St. Patrick’s

was a branch school to Mount Sion, and the two class-rooms there were conducted by Br. Rice's companions. I remember Br. Rice, and know a good deal about him and what people thought of him.

"He devoted himself and his property to assist the poor, and he was the first after the Penal Laws to do so.

"Br. Rice was pious, holy, and charitable, and that was the opinion of the people. All talked of him as having died a saint, and told how he used to instruct the grown-up people at Mount Sion, until old age and infirmity prevented him from carrying on this work so dear to his heart. He also assisted and established many persons in Waterford who became useful and respectable citizens.

"I do not now, in my old age, forget the instructions I got from the Christian Brothers. At the time Br. Rice came to the relief of the spiritual and temporal wants of the people they sorely needed such assistance and such a friend. He was evidently raised up by God to help the poor young people."

We have placed together these personal recollections of the holy Founder, as they express in the direct and simple language of grateful affection the sentiments his virtues inspired, and the wonderful spirit of charity which was the keynote of his character and the foundation of all his philanthropic activities. That charity of his was supernatural, and drawn from the Sacred Heart of Him who said, "I am come to cast fire on the earth, and what will I but that it be kindled?" (Luke xii., 49). Hence it was enduring, fruitful, and universal.

Mount Sion was in truth a copious source of temporal and spiritual blessings to the poor of Waterford, apart from the noble work of its monastic schools.

Of all the Institutions in the diocese there was none more dear to the heart of the holy Prelate who had now passed away.

Dr. Power was a Prelate of great ability and merit. He was educated at the University of Louvain, and there was distinguished no less by his piety and talents than by his ability as a Professor in the Chair of Philosophy.

After his return to his native country he was first appointed

to a curacy, but his energetic and able efforts in the interests of religion, and his untiring solicitude in works of charity, soon attracted the notice of his Bishop, Dr. Hussey, who promoted him to the charge of the important parish of St. John's. As parish priest his devotedness and zeal fully realised the anticipations of the Bishop, and on the death of Dr. Hussey all eyes were turned on Father Power as the man most worthy to fill the vacant See, on which the virtues and learning of the deceased Prelate had shed such lustre.

To this exalted position he was raised, very much against his own wishes. On hearing of his elevation, he remonstrated with his Archbishop, Dr. Bray, humbly pleading his unworthiness; but to no purpose. His too brief Episcopate of ten years was rich in merit, and fraught with blessings for religion and society.

CHAPTER VIII.

FOUNDATION IN THURLES — LETTER TO DR. BRAY — BR. IGNATIUS RICE SENDS HIS GRACE SCHOOL REGULATIONS—THEIR MERIT—BR. BAPTIST CAHILL AND BR. JOSEPH CAHILL—FOUNDATION IN LIMERICK—HARDSHIPS OF THE NEW FOUNDATION—LANCASTERIAN SCHOOLS—OPPOSING PRINCIPLES OF CATHOLIC AND PROTESTANT POLICIES IN EDUCATION—PRESS REVIEW OF EDMUND RICE'S WORK IN WATERFORD, 1800-1816.

While the Founder was mourning the loss of his revered friend and spiritual father, he was consoled by communications from two important centres of Catholic life in the south of Ireland, inviting him to extend to them the benefits of his system of education.

The first came from Dr. Bray, the Archbishop of Cashel. Aware of the edifying change in the habits and conduct of the children in the different towns in which the Brothers were established, and having heard of the excellence of the new system of teaching and management of the schools, his Grace decided to introduce the Brothers into Thurles.

With this object in view he sent two postulants to Mount Sion to be trained in the religious life by Br. Ignatius Rice. These young men became excellent members of the Congregation, and were known as Br. Baptist Cahill and Br. Joseph Cahill. Although of the same name, their families were in no way related. Br. Baptist was a native of Callan and Br. Joseph of Thurles. Both had been intimately associated before entering Mount Sion.

At this time there existed in some towns in Ireland communities of men, commonly called "Monks". They followed their trades, or cultivated land, and observed certain

religious exercises. They were encouraged by the Bishops and parish priests, as their lives were edifying and their example was most salutary to the Catholic people.

Not being bound by Vows, nor by any obligations of Community life, many, as might be expected, withdrew after a time from their manner of life, returned to their families, and sought occupation in the world.

Br. Baptist Cahill was Superior of a Community of these "Monks" in Thurles, and owned the house and lands occupied by them. His influence kept them together for a considerable time, but, one by one, they gradually dispersed, and the two remaining gladly offered themselves to the Archbishop to become, under Br. Rice, pioneers of the new Congregation in Thurles.

The decision of the Archbishop to introduce the Brothers must have matured slowly, for as early as 1810 we find Br. Ignatius Rice corresponding with his Grace and giving him a very full and accurate account of the methods followed in the schools at that time.

The reader will notice that postal communication between Waterford and Thurles had not yet been established, hence the explanation in the Founder's letter—"awaiting an opportunity of some person going to Thurles."

Letter from Br. Ignatius Rice to Dr. Bray:—

"Mount Sion,

"May 8th, 1810.

"My Lord,

"I should have sent the enclosed regulations of the schools to your Grace before now, but I was awaiting an opportunity of some person going to Thurles. Your Grace will, I hope, be able to select from them something to save the schools in Thurles.

"The half-hour's explanation of the Catechism I hold to be the most salutary part of the system. It is the most laborious on the teachers. However, if it were ten times as

laborious as it is, I must own we are amply repaid in seeing such a reformation in the children.

“ Dr. Moylan and Dr. McCarthy have sent us two young men to be trained in our Novitiate for the purpose of establishing our Institute in Cork. I trust in the goodness of God that it will be spread before long in most parts of the kingdom. Indeed, it would give me particular satisfaction to see it prosper in Thurles. May God preserve your Grace to see this effected.

“ I am, my Lord,

“ Your Grace’s most obedient and humble Servant,

“ EDMUND RICE.”

We give in full the “ Regulations ” referred to in this letter :—

1. Our schools open at nine o’clock in the morning, at which time the business of the masters, who attend punctually, commences.

2. The boys whom we instruct are thus classified : (a) those who are sufficiently advanced to read tolerably well, and others who are learning arithmetic, grammar, etc., occupy the upper room ; (b) the lower room is for such as are taught reading, spelling, and writing on slates.

3. The boys in the upper room are arranged, as far as possible, according to their degrees of improvement at double desks, with twelve in each desk. Over each desk a superintendent is appointed, who keeps an account of those committed to his care, and sees that they attend to their duties. The desks are divided into different groups or sections, each of which is under the care of a master.

4. In the morning the superintendents or monitors of each section, having prepared the copy books of the boys under their care, bring them to their respective masters to have copy lines written in and pens prepared for writing. While the boys are waiting for their copy books they are engaged in preparing their lessons for the day. The writing commences at the same time as closely as possible, so that the masters may visit their respective desks, observe defects, and give particular directions relative to writing properly according to approved methods.

5. After the copies are written reading lessons commence, the boys of each desk coming up according to their turn. The books made use of are “ Gahan’s History of the Old and New Testament.” Comments are made, and familiar moral

instructions given by the masters to the classes in the course of the lesson. While one class reads and receives instruction, the other class works at arithmetic or some other subject.

6. At an appointed time the monitors examine the boys in the desks for which they are responsible in catechism, spellings, and other lessons, and report to the masters on the result.

7. At the half-hour before twelve o'clock the bell is rung for general moral instruction. At this time one of the masters whose turn it is, having all the boys assembled, explains the catechism, or gives instructions suited to the capacity of the children from "Gobinet's Christian Instruction," or other books that are deemed suitable.

8. When the clock strikes twelve the Angelus and Acts of Faith, Hope, and Charity, are recited with a few other devotional prayers. The boys are then dismissed, and the school closes until one o'clock.

9. At one o'clock the school re-opens, and the exercises for the afternoon, until three o'clock, are similar to those of the morning, as closely as time will permit.

10. At three the Litany of the Blessed Virgin, the Salve Regina, and a few other prayers are said. The boys are then dismissed, and the school closes for the day.

11. When out of school the boys are not allowed to play or keep company with other boys who do not belong to the school.

12. The children in the lower room are arranged according to their degree of improvement, as in the upper room. The boys write on slates in the desks. The desks are single, and seven sit at each desk. Monitors are appointed over each group, as in the upper room. Such assistants are, in fact, found so necessary that they are made use of down even to the lowest classes.

13. The masters commence the business of the morning by writing headlines for their classes. The headline for the boys of each desk is the same, the boys who are nearly equal in improvement and ability being kept together. The boys of each class write the copies set for them four or five times, and always when finished request the masters to inspect them.

14. The masters give instructions in spelling, reading, and writing, so that the boys get two lessons at least daily. They are examined by the master, or monitor if he is competent, in catechism, spellings, etc., which they have had time to prepare.

15. Familiar moral instructions, suited to the capacity of the children, are given by the masters occasionally at the time of reading, but there is no general religious instruction, as

in the upper room. The time appointed for that purpose is employed in teaching prayers and catechism to the most backward. At twelve o'clock prayers are said, as in the upper room, and the children are dismissed. The afternoon is occupied in a similar way.

16. The slates used are ruled on one side with a sharply-pointed piece of iron, so that the ruling is permanent. The other side is unruled, and is used for arithmetic.

17. General examinations of the copies, sums, etc., are made twice a week in the upper room, and awards given according to merit. More general examinations are held three times a year, and such as are found most deserving receive gifts proportional to their progress.

18. In the reading lesson each boy reads about a page and a half, whilst the others of his desk stand with their books open, listen attentively, and correct him when necessary.

19. Unless for some very serious fault, which rarely occurs, corporal punishment is not allowed.

20. One boy has charge of the school library, and distributes the books to the monitors every Friday, having first made a careful entry of the books intended for his section. This is done easily and expeditiously, as the books are numbered and classified. The monitors are responsible for the books they receive, and on the following Friday morning they return them to the librarian. The monitors distribute them to the boys, giving the most deserving the first choice. Each monitor keeps a record of the books he gives out, and as these rules are observed strictly, we rarely lose a book.

21. We also supply boys who are bound as apprentices in the city with pious books. These boys are expected to go to the Sacraments once a month. Some are allowed by their confessors to go more frequently.

22. The confessions of all the children are heard four times a year, on July 15th, October 15th, April 15th, and January 15th. Should anything intervene to prevent their being heard on any of these days, they are heard the following day, or on some day appointed.

23. The boys read the library books for their parents at night and on Sundays and holidays, and instruct them otherwise, when they can do it with prudence. From this, through God's mercy and goodness, we find much good to result.

24. We have a clock in each class-room, and every time it strikes a moment's silence is observed all over the room; then each boy makes the Sign of the Cross, says the Hail Mary, and makes a pious short aspiration which lasts about a minute. All then bless themselves again and resume work.

These "Regulations," as here set out by the Founder, give a very interesting epitome of the principles and methods governing the schools during these first years of the Congregation. Many of them were so good that they became traditional among the Brothers, and happily still prevail.

Throughout these Regulations we observe the religious mind of the Founder focussing every activity of the school on his one grand purpose and aim—the spiritual welfare of the child. From this one central idea every energy of the school radiated, and to it finally returned.

We see, too, how his zeal for souls suggested to his resourceful mind a means of extending the salutary influence of the school to the homes of the pupils. Through well-instructed children this blessed apostolate was extended to their parents by good books read to them, or by religious instruction from the lips of their own little ones. We can well imagine how these poor parents, deprived in their day of any chance of education, and unable to read, heard, while their hearts overflowed with joy and devotion, the voice of their own children in their homes explaining the doctrines of their holy Faith, speaking of God, of Jesus and Mary and Joseph, and reading the history of the Church, the Lives of the Saints, and the history of their country. Of these good people we may well say, as in imagination we gaze at a group listening attentively and piously to the little reader or instructor, that many of them had "hearts once pregnant with celestial fire."

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of their soul.

For them, however, as they themselves so pathetically and in language of simple eloquence inspired by gratitude, have written, "God raised up a benefactor, this blessed and good

man, Br. Ignatius Rice, to uplift His poor, then so much in need of a friend, and with few to care for them."

To him, through God's goodness, it was given

To scatter knowledge o'er the wakening land,
And read his history in a nation's eyes.

We may point out, too, the gentle methods of correcting the children at a time when severity and harshness had respectable and universal sanction among school-masters.

The preceding "Regulations" were sent to the Archbishop, as we have seen, in 1810, but it was five years later that the two postulants from Thurles entered Mount Sion. During their novitiate these young men gave much edification to the Community and pleasure to the Founder by their fervour in all the religious observances and their zeal and application in learning the principles and practice of school management. Br. Ignatius Rice, knowing that they were to plant the good seed in the new field of labour, took great pains to form them to the spirit of his Congregation. His letter to the Archbishop shows what value he placed on the daily religious instruction. This appreciation of its value, and the supreme importance of their mission as religious educators, he impressed on his two novices, whose hearts were so well disposed to receive his pious teaching. With the same diligence he formed their minds to the virtues he regarded as essential in his disciples, and the high reputation the monastery and schools in Thurles have built up and retained, since the days of these worthy Brothers, shows how well these pioneers assimilated the teaching and spirit of the Founder.

When their novitiate was completed they returned to the Archbishop, who received them with truly paternal affection, and with no little joy, in anticipation of the good work he looked forward to in the school under their care.

They resumed possession of the house and property which belonged to Br. Baptist, and there opened a school, of which he was appointed Superior.

This school was immediately filled with pupils, and so great was the number applying for admission that it soon became evident a more commodious building was required.

With commendable enterprise the Brothers secured a good site, and commenced the construction of a spacious monastery and schools, on a scale which shows their faith in their Congregation and in its mission.

A second application for a Community of Brothers came to the Founder in 1816 from Dr. Tuohy, Bishop of Limerick, who earnestly implored Br. Ignatius Rice to send him a few members of his Institute to initiate the work of Christian education in the historic city by the Shannon.

On June 26th, 1816, three Brothers were sent to Limerick. Br. Austin Dunphy, one of the Founder's first companions, and probably the ablest of the devoted men who had so far entered the Congregation, was appointed Superior. He had with him two very earnest and most religious subjects, Br. Aloysius Kelly and Br. Francis Grace.

They began well, if we estimate the position by the standards which commend themselves to the ascetic and religious mind in these matters. St. Teresa rejoiced, and entertained bright hopes of advancing God's glory, when she found her new convents devoid of all comfort, and even of many of the necessities of life. She then felt that her daughters were true servants of Jesus, "Who had not whereon to lay His head."

The sons of Ignatius Rice were well imbued with these evangelical principles of poverty and detachment from the comforts of life. The holy Founder's prescription was: "The Brothers shall divest themselves of all proprietorship in temporal things, that, naked and stripped of all, they may more faithfully

follow Christ, Who is the Way, and the Truth, and the Life." And he required more than the theoretical recognition of poverty or its formal acceptance, for he further says in his Rules: "As truly poor in spirit they (the Brothers) shall occasionally be glad to feel the effects of poverty."

A Brother who lived with the Founder in Dublin and in Waterford, among other edifying recollections of him, makes special mention of his insistence on the spirit and practice of religious poverty. He writes:—

"He often quoted the sayings of St. Teresa for our instruction, and reminded us in his own impressive way of the sentiments of satisfaction the saint experienced when she saw her convent so poor that she had not in the house fire enough to roast a sprat, and of the hope she then entertained that her daughters in such a convent, where nature had much to endure, would quickly reach a high degree of sanctity."

Br. Austin and his two confrères found in Limerick that the accommodation in their own house and in the building used for a school was most inconvenient. They had for a time to bear very serious hardship. Patiently and courageously they toiled on, true to their mission, and unyielding in the post of duty allotted to them. They hoped that God would one day raise up friends to help them in their difficulties. After some time a little improvement was made in their place of residence, and the schools of St. John's Parish and St. Mary's were combined under the name of "the United Schools." The accommodation for the children was somewhat improved, and thus a step forward was taken, but the conditions under which the Brothers, even then, lived and worked would be now regarded as utterly intolerable. The parish schools of Limerick were, at the time of the Brothers' advent, of the poorest and most inferior class, and were taught by masters in no way qualified for their duties.

There was, however, in Clare Street a large school filled with

boys belonging to different religious denominations, but Catholic children predominated. This establishment was one of those known as "Lancasterian Schools." The founder of these schools was Joseph Lancaster, an English educationalist of some repute, and, undoubtedly, a man of benevolent intentions. He began his work for the education of the masses in 1798.

The main feature of his system was the employment of the older scholars as monitors to teach the younger pupils. At best it was but a crude effort to reach the illiterate masses then clamouring for education in England, where popular education had been almost entirely neglected.

Extracts from the Reports of Royal Commissions and the denunciations of philanthropists present a truly pathetic picture of the illiterate, ill-clad, and under-nourished children to be seen in many parts of England at this period and for years after.

"The great development of machinery in the textile trades led to the employment of children in large numbers in every factory. Their condition attracted attention again and again, and it was, in many ways, very bad. At the same time it may be doubted how far it was really worse than that of other children who were employed by the domestic weaver at home, or as helpers in other trades."

A Select Committee in 1832 inquired into the physical condition of these young slaves of "English Industrialism," and the revelations made in the evidence were shocking in the extreme. Equally distressing and degrading was the condition of the little workers in coal mines, in brick yards, and even on the farms in busy seasons. Decency draws a veil of silence over the demoralising conditions under which the poor young toilers of both sexes worked, were housed, and slept on these English farms.

The Factory Act of 1833, which was intended "to reform" the system, is a grim commentary on the wretched conditions on which it was an improvement. It prohibited the employ-

ment of children *under nine years of age*, and limited hours of work to *forty-eight* in the week for children over that age.

It is interesting and significant, too, to observe the fundamental difference in motive between the Catholic and the Protestant mind in the movement for reform and progress. With Br. Ignatius Rice and his co-operators, the glory of God, the salvation of immortal souls, the intellectual and social uplift of the people, are the animating and impelling motives. With English, American, and German educational reformers the demand for better education was based on purely economic and political motives. Their view was limited to the efficiency of the citizen and the safety of the State.

R. E. Hughes writes :—

“ The statesmen of England cried for schools that the State might be saved. States, as a rule, do not educate out of pure love, but from selfish motives, mainly fear or rivalry, and, shall it be said, parsimony. Schools are much cheaper than prisons.” (The Making of Citizens.)

Washington, in a message to Congress, 1790, wrote :—

“ Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impression so immediately from the sense of the community, as in ours, it is proportionately essential.”

Spencer writes :—

“ Education is preparation for citizenship.”

“ Frederick the Great of Prussia and his predecessor encouraged popular education, because it promoted the proficiency of their subjects and prepared young men to profit more by military training. The ideal in German education became national unification and militarism, as paths to national strength and greatness.” (Paulsen and Didon.)

Preparation for citizenship as an ideal in education was no new conception. In Athens, Sparta, and Rome it was the end of educational aims, and was clearly defined, methodically cultivated, and assiduously sought. The æsthetic element

dominated in Grecian education, while to the less subtle and more practical Roman intellect the utilitarian objective seemed most worthy of attainment. Grecian education aimed at producing the perfect citizen, the man of beautiful moral character, of refined taste, and of faultless grace in physical development. Roman education prepared men for the affairs of State, for the senate, the forum, and the camp. Christian education took up what was good in the Grecian and Roman ideals, and transfusing them with its own heaven-taught wisdom, gave to the world the noblest type of manhood. In making everyone a child of God, stamped with the impress of the divine image, it attaches due importance to individuality and to eternal salvation.

The Divine Master says :—

“ But this is the will of the Father, Who sent me, that every-one who sees the Son and believes in Him shall have eternal life, and I will raise him up on the last day.” (John vi., 40.)

“ He that shall receive one such little one in My name receiveth Me.” (Matt. xviii., 5.)

In the child whom he taught, Br. Ignatius Rice saw the image of Jesus Christ, a soul redeemed by His precious blood, a child of God and an heir of heaven; the English, American, and German reformer saw a machine which would repay in material service the care expended on it, or an animal that might become a public danger if its training were neglected. It would be unjust to leave this statement unqualified. There are, thank God, religiously-minded Protestants whose outlook is far other than that of the economist and politician, but it is yet true that we have the clash of principles here stressed. This has given rise to divergent and irreconcilable policies in education, and will continue to maintain them until the claims of the spiritual and eternal are recognised as more imperative than those of the material and temporal.

The Bible was read in the Lancasterian schools, but no catechism was allowed, as the system rigidly insisted on "the combined instruction of adherents of all creeds." Needless to say that such a system could not succeed in Catholic Ireland.

On the first day of the opening of "the United Schools" by the Brothers in Limerick, 200 of the Lancasterian boys applied for admission and were received. The Lancasterian school from that date began to decline, and soon the Brothers had 650 boys in their class-rooms.

The rooms became overcrowded, and the burden falling on the Brothers seemed well-nigh impossible to bear. Still, as before, trustful in the help of their Divine Master, and encouraged and sustained by the sympathy and words of their holy Founder, they laboured on, rejoicing in toil borne in the cause dear to their hearts.

A few days after the departure of Br. Austin Dunphy and his colleagues for Limerick the following interesting appreciation of the Founder and his school in Mount Sion appeared in the *Waterford Mirror*. It is quoted here to show the estimate Br. Ignatius Rice's fellow-citizens had at that time formed of his work. It may be read as a review of the salutary results of his efforts to uplift the youth of the city. The paper from which this extract is taken was issued on June 29th, 1816, fourteen years after the opening of Mount Sion. The "Barrack Street poor school" is identical with Mount Sion, and the "Principal" is Br. Ignatius Rice. The writer is not a Catholic.

"We feel it a pleasure, and we are this day inclined to consider it a duty, to pay earnest attention to an Institution which, with little of expense or trouble to the public, has been for some years diffusing education, and consequent improvement, through the inferior ranks of society in this neighbourhood.

"The Principal of the Barrack Street poor schools states

modestly enough some of the advantages which have resulted from their truly benevolent exertions, and simply enough the growing necessity for an enlargement, in the completion of which their funds are unable to keep pace with their inclinations, or with the necessities of those who are the objects of their peculiar care.

"Were we but to state the manifest advantages and claims of education, or were we but to mention the character of the principal and assistant managers as security for duly applying the contributions of benevolence, we should expect that enough would have been done to animate the generosity of a city alive to its true interests, and always liberal in works of kindness. But firm as these grounds of expectation are, we feel we can in this case make an appeal upon authority still less equivocal—the demonstration of experience.

"We would inquire confidently of any person who knows Waterford and its suburbs now, and who knew the place thirty, twenty, or even ten years ago, whether there be not a palpable improvement in the morals and in the behaviour of the body of the people. We are certainly not disposed to rail at the present generation. Neither are we disposed to flatter it at the expense of those which it has succeeded. With sober impartiality we may safely claim a preference for our contemporary poor. Take any of the general vices of mankind, drunkenness, swearing, or other immorality, that we have the misfortune to find prevalent among people, and we are convinced that in this neighbourhood there will be found a decided amendment in the selected vice and a marked improvement in the corresponding virtue.

"Whatever co-operation may have taken place, we may safely assert that this blessing has been conferred chiefly through the extension of education, and that the school in Barrack Street has been beyond comparison the principal contributor to this valuable fund of local and national amelioration.

"The poor themselves are in the habit of pledging the character of the school as an indubitable guarantee for the integrity of a boy, and there is scarcely a person in business that is not ready to back that pledge with the authority of fact. We may say, without exaggeration, that it is a pledge which in no instance has been forfeited."

CHAPTER IX.

DIFFICULTIES OF THE NEW CONGREGATION—DR. MURRAY AND FR. PETER KENNEY—THE FOUNDER DRAWS UP THE RULES AND CONSTITUTIONS—MEMORIAL TO THE HOLY FATHER—THE FOUNDER'S CHARITY, TACT, AND JUDGEMENT—HE BINDS TOGETHER THE ISOLATED ELEMENTS OF HIS CONGREGATION—APPROBATION BY THE HOLY SEE—ADMISSION OF ADMIRABLE SUBJECTS—SCHOOLS IN MILL STREET AND IN JAMES'S STREET, DUBLIN.

The Founder witnessed with satisfaction the gradual extension of his Congregation to these populous centres in Dublin, Cork, and Limerick, and he cherished the hope that the tender plants thus set in the good soil of Catholic Ireland would strike deep root, flourish, and bear golden fruit in the years to come. Progress, however, was not as rapid as his zeal desired, nor as might be expected. The adverse conditions then prevalent in Ireland fully account for the rather slow growth of the Congregation during the first twenty years of its existence.

The soul and mind of Catholic Ireland were still overshadowed by the baneful effects of the Penal Laws. Catholics were depressed and degraded, mentally and morally, by the disabilities ruthlessly imposed on them during centuries of persecution. The mass of the young people, being illiterate, offered poor possibilities of vocations to a teaching Institute.

The people had sunk into such despondency after the abortive rebellion of 1798, and the yet more futile insurrection of the brave and chivalrous Robert Emmet, that they had lost the hope of helping themselves. Souls of nobler strain, to be sure, rose above the depressing conditions of the time, held aloft the banner of hope, and sent forth the call to effort and

self-help. That call "to strive, to do, and not to yield" was harkened to by the braver spirits of the nation. Such a clarion call was heard from the trumpet-tongued O'Connell, the angelic Fr. Mathew, and the gentle Edmund Ignatius Rice. These three great men were close friends, mutually admired one another's work, and cordially co-operated to further the emancipation and regeneration of Ireland. A writer of the generation following very justly remarks: "It were sufficient honour for one nation in one age to have produced three such men."

Another hindrance to the rapid progress of the Congregation was, that it had not yet received the Confirmation or Approbation of the Holy See, and its existence, as an organisation in the Church, was not, therefore, officially sanctioned nor secured, while before the civil law it was an illegal society and barely tolerated. These and kindred circumstances militated against the growth of the Congregation; and when we consider the uncertainty, as viewed from a merely human standpoint, of its ultimate success, it is a matter for admiration that the Founder himself, and so many of his first companions, gave up so much in the world for a life of poverty, subjection, and labour, in a Congregation in which there was so little secure and so much precarious. But they were men of faith, and their trust in Divine Providence was amply rewarded.

These difficulties had one great advantage. It was only men of superior mould stood with Edmund Ignatius Rice to serve in a Congregation whose watchwords were—humility, self-abnegation, self-sacrifice. He might well inscribe on the portal of Mount Sion: "You who enter here abandon hope of earthly recompense." The demand for generosity and sacrifice brought to his standard men worthy to share with him the difficult and important task of forming and stabilising the ideals of life of the new Congregation.

Providence was now about to bring into operation a combination of circumstances which would lead to the realisation of the most cherished hopes of the Founder and his companions, and give to them the supreme consolation of seeing their dear Congregation receive the solemn approbation of the Sovereign Pontiff, that seal of Divine sanction for which they had so long and so fervently prayed.

The reader will recall that in 1808 the Founder, through Dr. Power, applied for a Brief of Approbation, and received a very gracious and encouraging reply from the Cardinal Prefect of Propaganda. Subsequent events show how providential it was that the Holy See deferred its approval. In the meantime matters were maturing within the Congregation; experience was showing the Founder more clearly the manner of life which best suited his Communities, while men of high intelligence and of solid virtue had assembled around him, and were now able to give him helpful counsel in formulating the Rules and Constitutions of the Institute. They had tried in actual practice for some years what they now proposed to prescribe permanently, and leave as a precious heritage to the Brothers for all time.

The prime agent, under God, in securing this great favour for the Congregation was Dr. Murray, Archbishop of Dublin. The name of this learned and holy Prelate must ever remain associated in the most intimate and affectionate manner with the Congregation of the Christian Brothers, for the lively and practical interest he took in its consolidation, and for the provision he secured for its extension and stability.

Though, doubtless, but an instrument in the designs of Divine Providence, yet his own innate goodness of heart, his disinterestedness, and his zeal for the education of youth in piety and in the maxims of the Christian Law, led him to employ all his energy, influence, and ability in promoting the

interests of the Congregation. His experience and knowledge of ecclesiastical affairs convinced him that nothing short of autonomy, confirmed by the Holy See, could enable the new organisation to realise fully its potentialities.

This "angel of a man," as he was called by Dr. Doyle, of Kildare and Leighlin, the famous "J.K.L.," conscious that "it was only noble to be good," was ever ready to aid any undertaking designed to promote the spiritual or temporal welfare of Christ's flock.

In the schools of Dublin, under his own jurisdiction, he had palpable evidence of the beneficent results of the labours of the Brothers, and his zeal for the growth of God's love in the hearts of the young would gladly extend to all the advantages and graces of such an education as was provided in these nurseries of piety and virtue.

As a curate in the town of Arklow in 1798, Dr. Murray had the distressing experience of seeing the venerable parish priest, in whose labours he participated, murdered by brutal yeomen, and the guns deliberately levelled at himself, as he stood at the altar among his helpless, terror-stricken, and trembling flock.

Hence he rejoiced to see the dawn of a happier era, and no one contributed more than he to dispel the gloom that hung like a pall over the land at this fateful and tragic period of its history.

In 1816 Dr. Murray travelled to Rome on business connected with the Church in Ireland, and on his arrival in the Eternal City met the distinguished Jesuit, Fr. Peter Kenney, who was an intimate friend of Br. Edmund Ignatius Rice, and, like the Archbishop, keenly interested in Catholic education. At the same time the Superior General of the Brothers of the Christian Schools of France was in Rome, establishing a House of his Institute there.

The two distinguished Irish ecclesiastics often met the

Superior of the French Institute, and learned all he had to say of his own admirable Congregation, its organisation, its system of government, and its Confirmation by the Holy See.

The Archbishop and Fr. Kenney came to the conclusion that it would be necessary for the progress and permanency of the Irish Brothers to adopt a Constitution similar to that of the French Congregation, and have a Superior General, a central government, and unified authority.

They obtained copies of the Constitutions of the French Institute, and on their way home visited the Mother House in Paris, where they collected the fullest information on the subject they had so much at heart.

Returning to Dublin in 1817, the Archbishop lost no time in getting into communication with the Founder, and informed him of all he had learned of the Institute of the Brothers of the Christian Schools in France. He placed in his hands copies of the Rules and Constitutions he had brought with him, and very earnestly exhorted him to study them, and to consult his confrères on the advisability of adopting them, with such modifications as their own judgement and experience would dictate. His Grace pointed out the great advantage it would be to have such a Constitution approved and confirmed by the Holy See, and promised to give the Founder all the assistance in his power in this important matter.

After due deliberation and earnest prayer the holy Founder acquiesced in the opinion of his revered friend, whose advice he regarded as an intimation of the Divine Will, and as an answer to the prayers of himself and the Brothers during the anxious years through which they had until now lived.

He next forwarded to the Brothers copies of the Rules and Constitutions supplied by Dr. Murray, and advised all "to study them diligently, and to pray fervently to God to direct

them in the examination and decision of the important question soon to be submitted for their consideration."

It was decided further that "the Directors of the different Houses should meet on August 19th following, to consider the adoption of the proposed changes in the organisation and government of the Society."

On the appointed day seven of the Directors and a representative of the Community in Cork met in Waterford. The Director of the Cork House was unable to attend.

At this memorable meeting the Founder presided, and before proceeding to the consideration of the important matters which called them together, all fervently invoked the guidance of the Holy Spirit in their deliberations. It might be said, with all truth, that the atmosphere of prayer and recollection reigned uninterruptedly over this pious gathering.

The business, which was of vital importance to the future of the Congregation, occupied the assembled Brothers during seven days. Days of ardent and earnest prayer and serious thought were these—days, too, fraught with far-reaching results to the Congregation.

The unanimous decision of the meeting was "to adopt a form of government similar to that outlined in the Brief of Confirmation of the French Institute, with Rules and Constitutions suited to the needs of Ireland and to the character of her people." It was also decided to forward the Rules and Constitutions thus formulated to Rome for approval.

When the Rules and Constitutions were ready, they were transmitted to the Holy See, with a memorial from the Brothers, humbly petitioning the Holy Father for their confirmation.

A strong recommendation from Dr. Troy, the aged Archbishop of Dublin; from Dr. Murray, and from other Bishops in Ireland, accompanied the memorial, earnestly beseeching the Holy Father to grant the petition submitted by the Brothers.

The Institute of the Christian Schools in France was founded by St. John Baptist de la Salle, who is justly considered as one of the leading reformers in modern education, and the father of modern pedagogy. He was the first to establish a "Normal School" in France, and was also the first to advocate the teaching of children in the vernacular. These innovations were of great moment, and he might be justly styled the Columbus of modern educational discovery, though less meritorious and less enterprising workers in the same field have been written up with more diligence.

He was born in Rheims in 1651, and died at Rouen in 1719. A youth of extraordinary virtue and innocence prepared him for a life of wonderful sanctity as a student and priest.

Though a Canon of the Metropolitan Church of Rheims, his zeal led him to gather round him the poor and ignorant children of the city, to teach them the catechism, and to instruct them in their duties to their Creator. He was a Doctor of Divinity, but his charity enabled him to descend to the intelligence of the youngest children, whom he taught with the utmost patience and tenderness.

Desirous of extending the scope of his work among the young beyond what his own personal efforts could attain, he associated with himself religious young men, whose character and spirit he formed for the apostolate of the school, and with their co-operation he founded his Institute. This admirable Congregation spread rapidly in France and in countries subject to French influence.

Under a noble line of saintly and scholarly Superiors it has preserved in all its vigour the spirit of its sainted Founder, and by its work in the schools, its conspicuous patriotism, its unfaltering loyalty, and its charitable services in times of national stress, has won the commendation of the noblest sons of France.

It shared the fate of other pious Institutes under the infidel politicians of the French Republic, but it has outlived these persecutions, and still pursues its mission in many parts of the world. The Founder of this great Institute was canonised by Pope Leo XIII. on May 24th, 1900.

From the day Br. Ignatius Rice sent his petition to the Holy See he and his Brothers redoubled their prayers to God for the success of their great enterprise. The pious Founder placed his cause in the keeping of the Most Blessed Virgin Mary, and under her patronage he wished the Congregation to be founded. To her in times of trouble his successors ever have had recourse, and in her they have found an unfailing Protectress. At this crisis, as in many since, she did not disappoint her trustful clients.

The memorial was sent to Rome in 1817, but it was not until 1820 that information of the decision of the Holy See was received. This was an interval of anxious expectation for the Founder and the Brothers. Denial of the favour sought would have endangered the cause for which he had laboured so earnestly for twenty years, and sacrificed so much, and on which he had built such hopes for Catholic youth. Naturally, too, he was concerned for the spiritual interests of the young men who had abandoned all to join him, and he knew that if Rome refused to approve the Congregation, many would feel uncertain about its stability, and uneasy regarding their future. It is easy to understand how the mind of the Founder during these years was exercised, and hence the joy and gratitude with which he heard of the success of his petition.

Up to this time each Community was subject to the Bishop of the diocese in which it was situated, and he appointed the local Superior, though, as we have seen, the opinion of the Founder and his recommendation were always obtained when a Superior was to be chosen. Yet the Founder had no authority

over any Community except Mount Sion, but all the Brothers were united in the closest bonds of fraternal union among themselves, and in the most devoted attachment to their venerated Founder. This spirit of fraternal charity, inculcated and fostered by Br. Edmund Ignatius Rice among his Brothers, and prescribed by the Rules of the Congregation, recalls the words of the beloved disciple, St. John :—

“ We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death.”

“ Every one that loveth is born of God and knoweth God.”

“ If we love one another, God abideth in us, and His charity is perfected in us.”

There was no central Novitiate up to this time, and when it was desirable to move a Brother from one House to another many difficulties arose. Many persons had to be consulted and the agreement of all concerned to be secured. The Bishops themselves felt the inconveniences inherent in this form of organisation, and recognised that for strength, efficiency, and uniformity, a central government, under a Superior General, and a common Novitiate were essential.

✱ A letter from Br. Ignatius Rice, written in 1814, to Br. Joseph Hogan, Superior of Carrick, illustrates the relations of the Brothers to the Bishops, and the inconveniences arising from the dual authority here referred to :—

“ There is a question of sending a Brother from here to Dublin, as we had a letter from the Brothers there imploring help from us, which is very hard to refuse in the trying circumstances in which they are placed at present. We cannot be certain yet whether the Bishop will consent to this, but if he should, we had thought of taking your Postulant, Mr. Corbett. I am desired by Br. Austin to request you may be good enough to mention this to Mr. Corbett, and at the same time that he would take an opportunity of coming down here as soon as may be convenient, that we may speak to him on the subject.”

All admired the extraordinary tact, ability, and charity displayed by the holy Founder during these twenty years,

since the foundation of the Society, in keeping attached to himself, and united firmly in the closest bonds of fraternal union, the Brothers of the several Communities. With equally consummate wisdom and clear judgement he retained the friendship and sympathy of all with whom he had to conduct the business of his Congregation during this long period.

His voice and pen were assiduously employed in advising and encouraging the Brothers, and in impressing deeply on their minds and hearts the virtues that make the true religious and the worthy Christian educator.

St. Cyprian says the profession of the religious instructor is "one more fit for angels than for men," and he calls education "the science of sciences, and the art of arts." Often did the holy Founder and his sons meditate on these words, and assiduously did they labour to attain that high ideal in practice.

To the Founder all looked for counsel in their doubts and for help in their difficulties, and to them his heart went out in sympathy and love, while his purse was ever open to supply their wants. Every House was as dear to his paternal heart as his own beloved Mount Sion.

It was specially during the three years while the Articles of the Constitution were under consideration in Rome that his encouraging words and frequent correspondence sustained the Brothers, and prepared them for the decisive change now about to be introduced into the organisation and government of the Society.

The good news that the Sovereign Pontiff, Pope Pius VII., had approved the Congregation on September 5th, 1820, was announced some months after the date of that propitious event. These happy tidings dissipated the dark clouds of uncertainty which had been hanging over the little Congregation.

The Founder and Brothers thanked God fervently for this crowning favour, in which they saw the realisation of the hopes

and dreams of many years, and the promise of rich blessings and benefits to the Congregation, and through it to the youth of Ireland.

The Brief of Confirmation did not arrive until the spring of 1821, as, at that time, secure means of conveyance were rare.

The announcement of the Approval of the Congregation and Confirmation of its Rules by the Holy Father was conveyed to Br. Ignatius Rice by Dr. Murray, in the following letter, written from Dublin on December 3rd, 1820 :—

“ I cannot tell you how much pleasure it gives me to find that your Institute has at length obtained the Approbation of His Holiness. The Cardinal Prefect had mentioned to me in a letter dated August 26th, in allusion to some things I had to state relative to your memorial, that the Approbation of the Institute would be issued with all possible despatch.

“ I find that the sanction of His Holiness is already given, that the Brief is made out and is passing through the usual forms, and may be, of course, expected here in a few days.”

The three years between the application for Confirmation of the Congregation by the Holy Father and the issue of the Brief were marked by the admission of several worthy members.

Among them may be mentioned Br. Francis Manifold, who was a convert from Protestantism, and, before his conversion, was a gentleman of importance in the yeomanry of his native county, Wicklow.

With Br. Francis Manifold entered Br. Jerome Foley, Br. Francis Broderick, Br. Baptist Grace, and Br. Bernard Dunphy, all of whom contributed much in their day to the strength and progress of the Congregation.

The Founder was thus enabled to extend the schools in Dublin and in Limerick, where his Congregation was already established, and making great conquests for God. In both cities proselytising schools, among a people hungering for education, were a greater danger to the faith and morals and salvation

of the children than ignorance itself. The sons of Edmund Ignatius Rice dispelled this danger, as they have, through God's mercy, done in many a place since.

New schools were opened in Mill Street and in James's Street, Dublin, and the school accommodation in Limerick was considerably extended to provide for the increasing numbers seeking admission.

Much to the regret of the people of the parish, the school at James's Street was closed after nearly twenty years of beneficent activity, but, as in other parishes which had once experienced the blessings of a really Catholic and religious school, the priests and people yearned for the return of the Brothers, and their pious desires were gratified in 1869, when the schools were re-opened under the management of the Brothers.

CHAPTER X.

BROTHERS RECEIVE THE BRIEF OF APPROBATION—DIFFICULT POSITION OF THE CORK COMMUNITY—MEETING AT THURLES—IMPORTANT MEETING AT MOUNT SION—FIRST GENERAL CHAPTER—BR. EDMUND IGNATIUS RICE IS ELECTED FIRST SUPERIOR GENERAL—GENERAL CHAPTER MAKES USEFUL REGULATIONS—IMPRESSIVE RELIGIOUS FUNCTIONS—FR. PETER KENNEY.

As already stated, the Brief of Confirmation was issued on September 5th, 1820, and thus the Congregation received the solemn approval of the Holy See.

To secure the safe arrival of this important document, it was entrusted to Fr. Peter Kenney, S.J., who was then in Rome, and about to set out for Ireland. This good priest had taken great interest in the Congregation, and, in conjunction with Dr. Murray, had worked very earnestly and perseveringly to obtain its confirmation by the Sovereign Pontiff.

The welcome intelligence of the arrival of the Brief in Ireland in the spring of 1821 was promptly communicated to the Brothers of the different Houses.

In order to receive this favour from the Holy Father with befitting reverence, and thus testify their deep veneration for the august Authority from which it emanated, the holy Founder determined to hold a general meeting of the Brothers at the earliest possible moment. Thurles was selected for the place of meeting, as that House was central and had sufficient accommodation. August 25th was fixed as the day on which the Brothers were to assemble.

There were at this time twenty-two Brothers in the Congregation who had made Perpetual Vows according to the form adopted in 1810, and these alone were qualified to take part

in the deliberations on this occasion. Nineteen did actually attend, and the other three, who were unavoidably absent, wrote to the meeting stating their intention and readiness to concur in all the majority would decide as best for the Congregation.

The business of the meeting was not only to accept the Brief, but to make arrangements to give immediate effect to all it prescribed.

The Brothers having assembled, the Brief was read aloud to them, and each article fully explained and then carefully discussed.

When this was concluded, it was proposed "that the Plan of Life and Form of Government specified by the Brief be received and adopted by the Brothers."

From this proposal two members ultimately dissented, electing to remain under the immediate authority of the Bishop, or to give a divided allegiance to the Bishop of the diocese in which they lived and to the Superior General. Such a position was evidently impossible in practice.

One most salutary effect of the Brief was to bring all the Houses and Brothers under the immediate authority and government of a Superior General, who would have power to remove Brothers from one House to another, to appoint the Superiors of the different Houses, and to govern and direct the Congregation.

The important question of the acceptance of the new Constitution being satisfactorily settled, the meeting passed the following resolutions :—

1. "That our best thanks are due to the Most Rev. Dr. Troy, Most Rev. Dr. Murray, Right Rev. Dr. Murphy, and Right Rev. Dr. Tuohy for the zeal they have uniformly manifested in promoting the welfare of our Institute in their respective dioceses."

2. "That being deeply impressed with a sense of their

goodness towards us, and as we are fully aware that the success of our exertions in promoting the glory of God, by the instruction of youth, must in a great measure depend on the goodwill and co-operation of their Lordships, and of other Prelates in whose dioceses we may hereafter be established, we deem it our duty, as it is our unfeigned desire and intention, to do everything in our power to merit the approbation of their Lordships. And we humbly hope that our conduct shall always be such as to merit the continuation of that support and protection which we have hitherto received from their Lordships."

These resolutions were followed by others relative to the internal life of the Congregation, and dictated by the new circumstances created by the reception of the Brief.

It was further agreed that a meeting of the Brothers should be held at Mount Sion, Waterford, in January the following year, 1822, when those who were eligible should take their Vows according to the new Constitution, and form the first General Chapter for the election of a Superior General and Assistants to the Superior General, and enact all necessary Rules for the life and guidance of the Brothers and for the government of the Congregation.

None of the Brothers of the Community in Cork were present at this meeting in Thurles. Dr. Murphy, Bishop of Cork, who had succeeded Dr. Moylan, the illustrious friend and benefactor of the Founder, was strongly opposed to the adoption of the new Constitution by the Cork Community. The Brothers themselves, with one exception, were quite in accord with the rest of the Congregation, from which they were most reluctant to separate. They were attached to their holy Founder by the bonds of the tenderest affection and veneration, and to their Congregation by sentiments of loyalty and fraternity which would not endure severance.

To the Founder himself it was a subject of deep regret that at this critical moment in the life of the Congregation he was

deprived of the advice and influence of such intelligent and experienced members as Br. Jerome O'Connor, Br. Baptist Leonard, and Br. Joseph Leonard. On their part they felt that separation from their Father and Founder and from the parent stock would not only be intolerable, but ultimately ruinous. Their loyalty and attachment grew stronger the more external opposition to union was forced on them.

The heart of the Founder was sorely tried by the painful position in which he and his dearly-loved sons were thus placed. Reverence for the high authority of the good Bishop, with whose wishes they found themselves in disagreement, conflicted with their deep sense of fraternal union, and with their clear vision of what the interests of the Community, of the Congregation, and of Religion required. All were guided by the prudence of the Founder. They placed their hope in prayer, confident that God and His holy Mother, their unfailing refuge in every storm, would find a way out of their present harassing and delicate position. In this trust they patiently waited.

On January 12th, 1822, the Brothers who had already made Perpetual Vows under the former provisional Constitution assembled at Mount Sion and entered on a Spiritual Retreat of eight days, under the direction of their good friend, Fr. Kenney. The members of the Cork Community, for reasons previously stated, were absent.

The Retreat was made with the most edifying dispositions by these deeply religious and thoroughly earnest men, while the eloquence, piety, and zeal of Fr. Kenney were long remembered, and often spoken of in after times, among the Brothers. The exercises of the Retreat terminated on Saturday, January 17th, and on the next day Fr. Kenney celebrated Holy Mass in the Brothers' Chapel, all receiving Holy Communion, and praying fervently and long that God would

deign to bless their Congregation and make it a source of grace and benediction to Catholic youth.

Later, on the morning of that memorable day, arrangements were made for the solemn reception of the Brief. The Brothers assembled in the Oratory and reverently knelt while the Brief was read for them. In their minds the words of that document were hallowed : in its every sentence they heard the voice of Christ's Vicar on earth, which to them was the voice of Him Who said, " He that hears you, hears Me."

The assembled Brothers then expressed and placed on record their sentiments in the following terms :—

" That with joy and gratitude to the Holy See we do earnestly wish to adopt the form of the Life and Government traced out in the Brief, according to the tenor of which we are ready to make or renew our Vows, and do, therefore, pray the actual Superiors of the Houses here present to carry the Brief into effect by renewing or making the Vows therein prescribed, and forming the General Chapter of the new Institute."

We may for a moment interrupt our narrative to meditate, with feelings of admiration and edification, on the humility and self-abnegation which dictated the sentiments of this resolution. These pious men were entirely dead to any of those meaner sentiments of self and self-assertion, of personal feelings or subtle pride, which sometimes reveal themselves on occasions like this even in spiritual persons. Their harmony, their pious sentiments, their spirit of faith by which they saw God in their Superiors, unquestioning acceptance of the decisions of these Superiors, their religious submission to all arrangements made and prescriptions issued, proclaim how fully all these religious men were actuated by one thought only, the glory of God and the good of their Congregation.

The Superiors of the Houses, seven in number, remained in the chapel, and having taken their places in the sanctuary, each holding a lighted taper in his right hand, all knelt and

recited the "Veni Creator." Then the holy Founder first pronounced aloud his Vows according to the Brief, now become the Grand Charter of his Congregation. Then each of his confrères in turn pronounced his Vows according to the same formula, consecrating himself for ever to God and to the Congregation.

In this consecration there is nothing reserved. It has been the form by which, since that memorable morning, many thousands of young men have pledged life and talents to God and to the noble work of Catholic education.

The Superiors of the Houses who had made their Vows as prescribed then formed the first General Chapter of the Congregation, and without leaving the Oratory proceeded to the election of a Superior General. The ceremonial prescribed for these solemn occasions having been duly observed, a ballot was taken, and, as might have been expected, the Founder, Br. Edmund Ignatius Rice, was elected by the votes of the Brothers present.

The Chapter continued its deliberations most assiduously for a whole week, remaining in session many hours each day, and drew up admirable regulations for the government of the Congregation, for the training of the novices, the direction and life of the Communities, and the work and management of the schools.

Br. Patrick Ellis, who had been elected first Assistant to the Superior General, was appointed Novice-Master, as it was thought he could efficiently and without inconvenience discharge the duties of the two offices. He went to live for some time at Clongowes Wood with the Jesuit Fathers, in order that he might observe how novitiate life was conducted in that celebrated Order.

The Chapter, however, stressed the following :—

"That while grounding the novices in the principles of the

religious life, forming their spiritual character, training them in practices of piety and in exact observance of Rule, they should be fully imbued with the peculiar spirit of our Institute as set forth in our Holy Rules."

This direction from the Chapter, so wisely stressing the importance of cultivating "in the members of the Congregation its peculiar spirit," taken in conjunction with another no less significant, "that anything the Institute was to adopt in its new Rules and Constitution should be suited to the genius and character of the Irish people," shows a broad, intelligent outlook and strong faith in the ideals and principles hitherto governing and energising the activities and purposes of the Congregation, and which this first Chapter very fully and clearly formulated.

The Congregation, though small in the number of its members, was even then a vigorous and healthy organism, capable of adopting and assimilating whatever contributed to its increased vitality and efficiency without any diminution of its own essential characteristics.

Of Br. Patrick Ellis, the first Master of Novices in the Congregation, one of the Brothers has preserved some interesting and edifying recollections. He writes:—

"There were in the Community at Mount Sion, when I was a member of it, thirteen Brothers, and well do I remember the constant pains taken by our Superior to imbue us with the true spirit of the Institute. In the kindest manner he encouraged us to come to him whenever we found any difficulty in the religious life or felt in need of advice.

"He used devote one hour on Sunday to a conference on the Rules, or on some of the virtues peculiar to our holy state. Even still, after a lapse of fifty-five years, I have a vivid recollection of his instructions. 'Be earnest,' he would say, 'but not anxious. Everything can be attained by earnestness—nothing by anxiety.' Frequently through life have I recalled an instruction of his on the Disciples going to Emmaus. Having dwelt with sentiments of tenderest emotion on the words of the Gospel narrative, he concluded thus—'So may we also, when

our end approaches, say : Lord, the day of our life is far spent, the night is drawing near : stay, dearest Lord, abide with us, O good Jesus.'

"There was one practice that he recommended strongly, and of which he was particularly fond, namely, that of making a short visit to the Blessed Sacrament before leaving the house, and on returning to it, and before and after our work in school. This custom, he said, was taught us by our holy Founder, and was practised by the first members of the Congregation.

"He required of the young a generous spirit of self-denial, and no one had any chance of admission to Vows who was not fully determined 'to die to himself.' Certainly he did try us well in clothes, work, diet, and sleeping accommodation. His example, more than his words, animated us to acquire the spirit of mortification and poverty, and we endured all cheerfully, being convinced that patient suffering and self-denial were sure means of sanctification.

"He gave us great assistance in our studies. He was a skilful mathematician, spoke French fluently, and had a good knowledge of music.

"It was, indeed, edifying to see him first in the oratory every morning before a quarter past five, ready to begin the prayers, and though always occupied with the duties of his two-fold office of Master of Novices and Superior of the House, he spent a long time every Friday evening in devout preparation for Confession.

"When in his last illness he was informed that the doctor had no hope that he would recover, he calmly resigned himself to God's will, and directed all his thoughts to immediate preparation for death. As I sat at his bedside he said to me : 'Brother, they tell me I am near death ; have you anything to say that would help me to die well ?' I bashfully replied that I had nothing to say, and that he could think of many things holier and better than any I could suggest. 'Ah,' he replied, 'it is because you do not give yourself the habit of speaking on such subjects, otherwise you would have no difficulty in speaking now. Is there nothing you could tell me about the Blessed Virgin or St. Joseph ?' I conquered my timidity, and related some anecdotes from the 'Glories of Mary.' He listened with pleasure, and then said : 'Yes, truly, anyone whom the Blessed Virgin protects is sure of a good death.' As the end drew near he seemed more and more raised in spirit above everything earthly ; and his aspirations of divine love were quite audible outside his cell.

"When the infirmarian observed that her revered patient was about to pass away from this world she called the Brothers

to the sick room. In a moment we were kneeling round the bed of our dying Superior, who lay peacefully gazing with rapt expression of wonder and awe at something invisible to us just over the foot of the bed. The priest then entered the room and gave the final absolution and plenary indulgence to the departing soul. Gradually Br. Patrick withdrew his eyes from the point to which they had been previously directed, and with a calm and peaceful countenance fixed them on the crucifix, while his soul passed from its tenement of clay to the joys of paradise."

The Chapter directed the attention of the Brothers to the manner of correcting the children and of treating them :—

1. They were enjoined to be watchful over themselves in presence of their pupils, so that in their own persons they may afford them bright examples of the virtues they both exhort and teach them to practise.

2. They were to have a tender affection for all the children, especially the poorest, as most resembling Our Lord Jesus Christ.

3. They were always to act towards them with kindness and gentleness, and to be considerate to their faults and weaknesses.

4. They were always to address them by their Christian names, treat them with consideration and respect, and never allow them to address each other rudely.

These injunctions show what a kindly, pleasant, and religious atmosphere the Founder and his early companions created in the school-room. Sentiments of noblest charity, drawn from the Heart of the Saviour Himself, brightened and sanctified the class-rooms in these early years. It is something all pupils in every generation since have felt in the Christian schools, and something many in old age look back to with affection and gratitude. The Brothers were recommended to consider diligently and frequently the first and fundamental article of the Brief, which reads :—

" That these Religious Brothers, being instituted under the protection of the Holy Child Jesus and the patronage of the Blessed Virgin Mary, His Mother, shall make it their principal

care to teach male children, particularly the poor, the things necessary for a virtuous and Christian life, and that the main end and spirit of their Institute must be an anxious solicitude to educate youth according to the maxims of the Christian Law."

The Founder and his confrères formulated the ideal which should animate the members of the Congregation thus :—

"The spirit of the Institute is an ardent zeal for the instruction of children, for rearing them up in the fear and love of God, enabling them to preserve their innocence, preserving them from sin, and impressing on their minds the utmost horror of it, as well as of everything else which tends to deprive them of the purity of their conscience."

Thus the zealous Founder clearly defines the mission of his Congregation, and impresses on his Brothers that they are before all things, and above all things, Christian teachers.

The Brothers had in their schools at this time about 4,000 children. The ordinary subjects of primary education were well taught, and in addition, commercial subjects, advanced mathematics, including surveying, mechanics, and drawing, were taught in the higher classes. We shall see later that navigation, trigonometry, elementary astronomy, and the use of the globes were also introduced. Thus at this early stage of their development the Christian Brothers extended the scope of instruction far beyond the primary course, and half a century before the Intermediate System was thought of, provided an education "secondary" in a very full and correct sense.

The order and discipline of the schools were excellent, and the conduct of the boys, even when out of school or in the streets, elicited public commendation and admiration. We have seen that one "regulation" of the schools was that the boys when out of school should not keep company or play with children who did not attend the school. This seems somewhat exclusive, but probably it was found necessary at that

time to preserve the children from bad example, when so many of their age were ill-instructed, rude, and vicious, without knowing the malice of vice.

Works on the theory and practice of education were at this period little known in the British Dominions. Hence the Brothers had no better source of information on school management and on methods of teaching than what was common among themselves, but zeal and earnestness, directed by Catholic instinct, led them on, and raised them to a high level of excellence as educators of youth.

In one thing these early Brothers pre-eminently excelled : the solid and thorough instruction of their pupils in the doctrines of the Church, and the formation in them of the true Christian and Catholic character by leading them to the love and practice of devotional exercises and to the frequent and devout reception of the Sacraments.

Father Kenney was the Founder's guide and counsellor in these essential matters. He insisted strongly on the obligation of the Brothers, as Christian teachers, to study assiduously in order that they might acquire that broad and liberal scholarship demanded by their profession. He emphatically and repeatedly said : " You will require twenty times more knowledge than you will ever have to communicate to your most advanced pupils, in order that you may teach with power, ease, and effect."

The Congregation owes much to this really illustrious and saintly priest, and the Brothers assembled at Mount Sion to receive the Brief of which he was the bearer tendered to him the cordial thanks of all. He was ever a devoted admirer of the Founder, and they were co-operators in many pious and useful undertakings.

CHAPTER XI.

HARDSHIPS ENDURED BY THE BROTHERS IN THE EARLY DAYS—FATHER PETER KENNEY—LETTER FROM FATHER GRACE, GEORGETOWN, AMERICA—THE CHURCH IN AMERICA.

Fr. Peter Kenney was the medium of so many favours and graces to the Congregation that the Brothers have ever retained an affectionate and grateful remembrance of him. His name is closely linked with that of their holy Founder and his first disciples. He taught them much that was salutary and wise, modifying their rather austere aceticism, in the interests of their all-important mission and trying labours in the schools. This severity of Celtic monasticism was a tradition in Ireland, coming down from the days of St. Columbkille, St. Columbanus, and all the great Saints of the Irish Church.

Long years after Fr. Kenney's gentler spirit had mitigated the austerities of life among the Brothers, severe penances, fastings, and disciplines were common. The fasting was not unfrequently a virtue of necessity, imposed by the poverty of the Communities. In the seclusion of their monasteries these poor religious lived on fare which the humblest peasant in the land would consider meagre and rough. Thus the annalist of the Cork House tells how horrified a good priest who said Mass for the Community one morning was, when, entering the refectory, he found the Brothers, with their Superior, sitting down to a breakfast which a common labourer would reject. But this was the usual morning menu for these Brothers. The priest, Fr. Lyons, went direct to his family, who were in a position to help the Community, and got some liberal donations for the Brothers. Uncomplainingly these heroic souls worked

and toiled in their class-rooms, while enduring in their monasteries the severest effects of poverty.

In these early years, and for half a century later, the Brothers had a poor breakfast at eight in the morning, worked in school all day without a lunch, and had dinner at half-past three. Supper consisted of tea or cocoa and bread without butter. The breakfast was equally spare, neither eggs nor meat being allowed. Silence was rigidly observed; so rigidly, indeed, that many of the simpler folk thought and said, "the monks never speak." This silence Fr. Kenney specially stressed at the Retreat he gave in Mount Sion, impressing on the Brothers that it was the great means of preserving the spirit of recollection.

FATHER PETER KENNEY.

Our readers will follow with pleasure and edification the following sketch of Father Kenney. Brief though it is, it shows what a big place he filled in the Irish Church in his day :—

The Very Rev. Peter James Kenney, S.J., was born in Dublin on the 7th July, 1779. He received his early education in his native city under the direction of the saintly and celebrated Dr. Betagh, S.J., whose disciple and devoted client he soon became, and whose lessons of wisdom and piety he ever cherished. In the school of this holy and eloquent priest were trained a great number of eminent ecclesiastics who shed lustre on the Church and on their country. Peter Kenney was a favourite pupil of Dr. Betagh, who formed a high opinion of his virtues and his ability. He was sent to Carlow College in 1802, some ten years after the opening of that Institution, where he studied the humanities, and from thence he passed to Stonyhurst College, and during his course he highly distinguished himself in mathematics and natural philosophy. "Being destined by Providence to be a main instrument in reviving the Irish Jesuit Mission," he entered the Novitiate of the Society at Hodder House, September 20th, 1804. From Stonyhurst he went to the Jesuit College of Palermo, in Sicily, where he finished his higher studies and received Holy Orders;

then he became chaplain to the Catholic Irish and English military, and while in this capacity he exhibited both devotion and courage. The English Governor of Malta called upon him to discontinue his active daily ministrations among the soldiers. Father Kenney replied that he was commanded by his Superior to do his duty, and that he would not comply with the Governor's order till he sent it to him in writing. This accordingly was done. Henry Grattan was at that time denouncing, in the House of Commons, the intolerance of the Government against Catholics, both at home and abroad, and he referred to this prohibition, but it was denied by the Hon. Mr. Percival, the then Prime Minister. The Archbishop of Dublin, Dr. Troy, forwarded to Mr. Grattan the order of the Governor, and the Government was both astonished and confounded. Thenceforth the Catholics in the army had something like liberty of conscience.

While in Palermo Father Kenney took his degree of D.D., after a most brilliant "Public Act," as it was then called, which procured for him an honourable epithet, "*L'incomparable Kenney*." In November, 1811, he returned to Dublin, soon after the lamented death of Dr. Betagh, and next year, at the earnest request of the Most Rev. Dr. Murray, who was deeply attached to him, he consented to act as Vice-President of Maynooth, the great Archbishop himself being President. The Records of the College sufficiently attest how highly he was esteemed there and how greatly his departure was regretted.

On the restoration of the Society in 1814 he was appointed Superior in Ireland, which office he held till September, 1817. By his zeal, prudence, and love of justice he obtained the restoration of funds bequeathed at an earlier period, in different places, for the benefit and extension of his Order, and with about half the amount allotted to Ireland he purchased Castle Browne, or Clongowes Wood, near Clane, Co. Kildare, and opened it on July 4th, 1814, as an educational establishment, of which he became first President, and from which indescribable benefits have flowed to the present day. The extension of the Society in Ireland was the object dearest to his heart, and shortly after the opening of Clongowes he received four eminent Jesuits from Sicily, viz., Fathers Charles Aylmer, Paul Farley, James Butler, and Bartholomew Esmonde.

In 1819 Father Kenney took his fourth Vow at Clongowes, and subsequently, at the request of the General of the Society, he went as Visitor to the Jesuit Mission in the United States. Here he organised everything according to the rule and spirit of St. Ignatius with great prudence and piety, and settled other ecclesiastical affairs. Returning to Ireland in 1822, he was

again appointed Superior of the Irish Mission, and in 1825 he narrowly escaped, through his own exertions, being elected a member of the Irish Episcopate. He became Vice-Provincial of the Society in Ireland in 1829, that country having been erected into a Vice-Province, and in the same year he commenced the erection of the beautiful Church of St. Francis Xavier, Upper Gardiner Street, which he lived to see completed, as well as a suitable presbytery attached to it. The foundation of the College at Tullabeg, near Tullamore, in the King's Co., and of the Seminary in Hardwicke Street, afterwards transferred to Belvidere House, is mainly due to this great ecclesiastic.

In 1830 he was again sent as Visitor to the United States, and his fame as a pulpit orator having preceded him there, he was invited to preach before Congress. He received back the old residence of the Society and the Church of St. Joseph in Philadelphia, and in July, 1833, he published the decree of the General of the Society for forming the American Mission into a Province, and he duly installed Father McSherry—a native of Virginia, but of Irish parents—the first Provincial, thus becoming, as it were, the Apostle of the Society in America.

Father Kenney was justly esteemed one of the holiest and wisest ecclesiastics not only of his own Order, but of all Ireland. For thirty years after his ordination his life was one of incessant labour in the pulpit, in the confessional, and in the government of his Society in Ireland. "His sermons and retreats were spoken of both by the bishops and by the priests with great and enthusiastic praise; and many long and eloquent passages were quoted from some of them nearly half a century after their delivery." He was great in everything he undertook: whether in giving evidence before the Royal Commission in 1826, at which he exhibited, in a very ludicrous light, the theological pretensions of Mr. Foster, one of the leading members of the Commission, or in imparting spiritual advice by means of letters, or in giving missions to immense congregations. He was the glory of the Irish Church, the ornament of the priesthood, the model of the humble religious, the bosom friend of Dr. Murray, the saintly Archbishop of Dublin; he was held in high esteem by all the Irish Episcopate, and his talents and virtues were exceedingly appreciated by the English and Italian Jesuits. The late Lord O'Hagan thus characterised him as a pulpit orator—"Never," said his Lordship, "have I heard, either in the Senate or at the Bar, eloquence so profound, so convincing, or so logical as that which came from the lips of the saintly Father Kenney." Dr. Patrick Murray, Professor of Theology in Maynooth College, thus expressed himself to a friend regarding him—"He was in the Irish Church what

O'Connell was in the State, without a peer or a rival "; and the great Archbishop of Tuam, Dr. McHale, in speaking of Father Kenney, pronounced on him the following eulogium—" The pathos with which he had delivered the truths of religion showed that they were the outpourings of a spirit which almost appeared under the influence of divine inspiration, whilst his profound humility resembled that of John the Baptist."

LETTER FROM BR. I. RICE TO FR. PETER KENNEY, S.J.

The following letter, addressed to Fr. Kenney by the Founder of the Christian Brothers, is not without interest, as it reflects the strong feeling of pious Catholics at that time regarding the "Veto." It reveals, too, the business acumen of Br. Ignatius Rice, and his knowledge of world conditions and world tendencies abroad. Readers who know the history of the suppression of the celebrated Order, and its survival in Russia during that period, will understand the reference to the "Emperor" of that country :—

"As you must know how anxious I am to hear how you are going on, and what you are doing since you went to Clongowes Wood, I wonder you never wrote me a line on the subject ; so I beg you now to favour me with a letter to satisfy my anxiety regarding this matter.

"Persons have written to me from the country to know when the College will open. I answered that I did suppose about the beginning of July. You will please let me know the time as exactly as you can.

"There is very little doubt but there will be a great fall in the price of timber next year. You will do well to cut down as much as possible this season. As well as I recollect, there was a clause in Grayden's Article for leave to cut down timber.

"We are all in confusion here on account of the Roman Rescript on the Veto. If His Holiness should concur in what has been done, that respect which has been always entertained for the Holy Father by the Irish people will suffer very considerably.

"It is thought here that the treatment was most contemptible to the Irish Bishops, clergy, and people.

" May Almighty God preserve us from schism and every other mischief by which we are menaced by this wicked Veto.

" We may thank the English Catholics, if I may call them such, for bringing this mischief on us. May God convert them.

" It is well for you that you did not study in Propaganda, or else that terrible letter that appeared in the *Post* may be attributed to you.

" The downfall of Bonaparte, I trust in God, will lead to the recognition of your Society in Ireland.

" As I hope you are in favour with the Emperor of Russia, he can do almost everything for you in all quarters."

Then follow more private and confidential matters, and the letter concludes thus :—

" The nuns and monks here unite with me in best wishes to you.

" Waterford, 11.5.1814."

The whole Catholic population of Ireland were sorely distressed about the Veto, and the Founder, with his intensely religious feeling and his filial reverence for the Holy Father, dreaded the calamitous results to the Church in Ireland that would follow its acceptance by the Holy See.

LETTER FROM REV. W. GRACE TO BR. IGNATIUS RICE.

We have a very interesting appreciation of Fr. Kenney in a letter written by the Rev. Fr. William Grace, S.J., to Br. Ignatius Rice in 1833. The writer was a brother of Br. John Austin Grace, who for many years presided over the schools and Community in Richmond Street, Dublin, though at the date mentioned above he was Superior of the House of the Brothers in Preston.

This letter brings together a goodly company—Fr. Grace, Fr. Kenney, Fr. John Rice, Br. John A. Grace, and Br. Ignatius

Rice, besides giving a glimpse of American scenery and Catholic life in the States at the period at which it was written :—

“ Georgetown, D.C.,

“ February 24th, 1833.

“ My dear Mr. Rice,

“ How agreeable it is to me this morning to be sitting at my writing desk, addressing a few lines to one whom my soul always cherished, it is impossible for me to express. It is also an enhancement to my satisfaction to have in the room next to mine one of the best sons of Ireland, Fr. Kenney. Indeed, he told me yesterday I should write to you and tell you he intends writing a long letter very soon. His health is very good ; the climate agrees with him most perfectly, and, above all, the room which he occupies affords him rich viands to feed his lively fancy and give relish to his correct taste. From the windows he can every moment behold, and, indeed, he does behold with rapture, the clear Potomac rolling its limpid waters just beneath, I may say, the College buildings. Here it is beautiful and wide, running in a south-easterly direction for the distance of four or five miles, and then it turns its course due south by the City of Alexandria, whose once commercial wharves it washes. About three miles down from the G. T. College it is crossed by a wooden bridge from Washington City to Virginia, one mile long, which, together with a beautiful island between the bridge and the College, diversifies agreeably the water scenery. There is also to be seen from the College the highly-improved lands and mansion of Arlington, the property and residence of George W. P. Curtis, one of the most ardent friends of the immigrants from the Emerald Isle that America ever gave birth to.

“ With all these charms, and many more not mentioned, around him, do not foster any ardour of hope that you can see him soon back in Ireland ; besides, we want him here. His presence is sufficient to give tone to any Community ; his eloquence, his piety, his easy grace of manners, have instantly won the hearts of those who heard him or had the opportunity of conversing with him.

“ It is the source of something like national pride and complacency to us here that those clergymen of the Catholic Church who are designated amongst us as really eminent are the true-born sons of Erin, so that it is not Fr. Kenney, but many others who are looked on as great men.

“ A good deal of excitement has prevailed in the United States for some time, occasioned by the people of South Carolina, who

adopted the wild belief that they could nullify the laws of the general government. Troops were despatched by the President to see that order should be observed there, and now it is hoped that differences will be amicably adjusted.

"Hitherto at least there has been no blood spilt; both houses of Congress are still sitting, and, of course, the representatives of S. Carolina are partaking in the debates as usual. Their high tone, however, is gradually lowering, and it is expected that before the third of March, the day for adjournment, all shall be in order.

"From the nature of our own Constitution and laws, it is delightful to behold how the vineyard of Jesus increases and fructifies. There is hardly a month that passes that we do not hear of some new Catholic church being either building or built in some quarter or other. Yes, even among the Puritans and Unitarians of New England, where there was only one solitary church when I came to America, now there are at least fifteen to mark the progress of the doctrine of the Cross.

"Ohio also, with its vast wilderness, is successfully attacked by many an intrepid soldier of Christ, preaching, teaching, erecting churches, and diffusing around them the sweet odour of piety and edifying example. In fact, from the very lights of the Maine to the distant plains of Florida there are useful men, such as Dr. England, indefatigable in the service of their Divine Master.

"Our College is in very high repute, and very well peopled with students from every part of the Union. The first families in the country send us their children for education, not caring for nor thinking of our Jesuitical persuasion. During the session of Congress we have every year visitors nearly perpetually, in such numbers as to tire the man who *takes them round*, as we call it.

"We have a beautiful library and a handsome museum, which attract many of these visitors, though the beautiful and varied prospects in every direction, with a highly-improved garden, are always calculated to invite the majority, literary men being necessarily, from the infancy of the country, fewer in ratio than in England or Ireland.

"I am interrupted, my dear sir; I must conclude. The bearer, M. Sherlock, is leaving the district to-morrow morning, and wishes to have the letters this evening. My interruption is a call to the sick—the smallpox being now very prevalent and very dangerous amongst the younger classes of the inhabitants.

"When occasion may offer let my brother John (Br. Austin

Grace) know that I am very well. Also remember me to Fr. John Rice, and tell him if he has such taste for flowers as he formerly had that I can send him the seeds of a few forest flowers, the handsomest that grow in any country. I need not tell you that Father Kenney salutes you with his usual warmth of feeling. Give me leave, then, to subscribe myself,

“Yours, my dear Sir,

“Affectionately in Jesus Christ,

“WILLIAM GRACE.”

CHAPTER XII.

THREE BROTHERS SECEDE—ADMIRABLE SPIRIT OF UNION
AND LOYALTY—IRELAND REJOICES IN THE REVIVAL
OF HER CONVENTUAL AND MONASTIC SCHOOLS—NEW
HOPES REALISED.

The general satisfaction among the Brothers in seeing their Congregation solemnly approved by the Sovereign Pontiff was not without an admixture of disappointment.

Two of the earliest companions of the Founder withdrew from the Congregation and returned to secular life. These defections were a source of great grief to the affectionate heart of him with whom the Brothers who now seceded had lived and laboured for many years, and in whose trials, anxieties, projects, and hopes they had participated. One of these who thus abandoned the Congregation was Br. Thomas Ready, a member of the Carrick Community. Though he refused to make Vows, or accept the new Constitution, he continued to live in the monastery. The Brothers tolerated this anomaly for some months, hoping he would of his own volition withdraw. The Founder, who was so gentle and kind, could, when necessary, act with firmness and decision. Accordingly, after a reasonable time he took steps to regularise this incongruous position in the Carrick House.

Seeing that this Brother was not disposed to leave the Community, he consulted the Bishop, and sought his intervention. His Lordship immediately informed Mr. Ready that it was quite irregular to have him in the Congregation, since he refused to assume its obligations, to recognise its Superior General, or to accept its Constitutions.

The Superior General exhorted him to comply with the

wishes of the Bishop, telling him at the same time that he parted with him with extreme regret. Mr. Ready acquiesced in the advice of the Superior, and left the Community in sorrow, carrying away with him feelings of deep respect and affection for his former friends and confrères.

Br. Ignatius Mulcahy also refused to accept the Brief, and proposed returning to his native town, with the intention of founding an Institute of his own. He was a religious man, very earnest and pious, but self-willed. Br. Ignatius Rice kindly and earnestly exhorted him to remain in the Congregation, and continue to work for God in a state in which he could do so much good and in which he enjoyed so many graces. He disregarded this sound advice, and the truth of the words of À Kempis was verified in him :—

“ It is a very great thing to stand in obedience, and to live under a Superior, and not to be at our own disposal.”

“ Although thy opinion be good, yet if for God’s sake thou leavest it to follow that of another, it will be more profitable to thee.”

Br. Mulcahy lived to experience the wisdom contained in these words. After leaving the Congregation he went to Cappoquin, where he opened a school and tried to establish a monastery. He employed paid teachers, who often left him when any better occupation could be obtained. After twenty-three years of hard and hopeless struggle, he died in 1845 without having secured a single adherent or subject for his projected Institute. His life was lonely and beset with difficulties and disappointments, and as the years passed he realised how vain were his hopes of establishing a new Congregation. He often came to consult the Brothers in his troubles, and to enjoy in their company for a passing moment the consolation his loneliness and sense of failure so sorely pined for.

Another really excellent and most religious man, Br. Michael

Austin Reardon, a member of the Community in Cork, dissented from the decision of the majority, and withdrew from the Congregation. He was of a most saintly and amiable character, and had some talent as an architect. In this capacity, even while still a member of the Cork Community, he was employed by Dr. Murphy, Bishop of Cork, in giving suggestions about the erection or improvement of convents, churches, and other ecclesiastical buildings.

Dr. Murphy, as we have seen, was strongly opposed to the union of the Community in Cork with the rest of the Congregation under one Superior General. Most probably the close intimacy between his Lordship and Mr. Reardon accounts for the latter's decision. On withdrawing from the Congregation he went to the Bishop for advice, and by his direction began an establishment on the south side of the city, where in time a number of excellent young men associated with him, and formed a diocesan Congregation with the approval of the Holy See. But in 1889 the Constitutions of this Congregation were changed, and all the Houses were united under one Superior General.

“The rapid spread of the Order since then has been very marked. It now has several branches in each of the provinces of Ireland, and is also established in England and Canada. The Brothers conduct primary schools, colleges, industrial schools, and orphanages.” (The Cath. Encycl., Vol. XII. Presentation Brothers.)¹

It is a matter for congratulation that the Congregation at this period was so united in accepting the important and radical changes introduced by the Brief of Approbation and the new Constitutions. This unanimity and fraternal union proclaim the wonderful charity and gentle personality of the Founder. He was the sun communicating to those around him this beautiful spirit, this humility, light, and grace, which produce the unselfish, submissive, and dependent religious.

At such a time, if all were not governed by the maxims and disciplined in the school of Christ, the school of humility and self-repression, there would not be wanting abundant and specious reasons for divisions, partialities, and disruption.

In the life and work of Br. Edmund Ignatius Rice there was none of the merely human spirit ; all was supernatural, done for God, and directed entirely to God. His Brothers, influenced by his example and formed by his teaching, had subdued in themselves the baser elements, the merely natural man, and had risen to the higher level, where all things are seen in the light of Bethlehem, of Nazareth, of Calvary, and of Thabor, in the light of the example, the maxims and teachings of the Divine Master.

Hence at this critical juncture in the affairs of the Congregation we find the members, with the three exceptions mentioned, standing loyally, reverently, and lovingly around their Founder, ready to accept in a most religious spirit whatever he and the Superiors of the Houses should decide.

Holy simplicity, which is wisdom from on high, and practical living faith, led these worthy religious to look to God alone, and excluded far from their minds any admixture of merely human reasoning, vanity, or presumption. Self with them was dead ; it did not weight the balance, and their attitude was accordingly correct, wise, and edifying. That God should be glorified, the Congregation consolidated, and its best interests promoted, were the dominating sentiments and the one desire of their hearts.

This chapter closes the Second Part of the Life of the Founder of the Christian Brothers of Ireland.

That Congregation has the unique distinction of being the first Institute of men in Ireland to receive a Brief of Approbation from the Sovereign Pontiff. In its foundation the down-trodden people of Ireland saw with pride and joy and

enkindling hopes the revival of the monastic life, once the glory of their nation.

In this historic document the sons of Br. Edmund Ignatius Rice are designated "Fratres Monachi," and among the people they were generally known as "Monks," just as the daughters of Nano Nagle, Mary Aikenhead, and Catherine McAuley were reverently, and, with a full sense of the holy associations attaching to the name, called "Nuns." The presence amongst them of these heralds of a glorious dawn brought to the mind of the Irish people a bright vision, in the contemplation of which they found comfort and hope.

"As the dawn on the lingering night of the north,
To the hills of the west has the mandate gone forth ;
In the desolate isles there is a murmur of praise,
And the lost lamp of science rekindles its rays.
The voice of lament in our island shall cease,
And her cities rejoice in the sunlight of peace ;
From the sleep of enchantment young Erin shall rise,
And again be the home of the holy and wise."

The faithful people of Ireland had "cherished through long ages of woe" the memory of their great monastic and conventual establishments, which won for their country her proud appellation of "Insula Sanctorum et Doctorum," when wars and rapine swept o'er Europe, engulfing the old civilisation, and when

"High o'er the wreck of a fear-stricken world
The standard of hell to the winds was unfurled,
Faith, bleeding, returned to the land of the west,
And with Science, her handmaid, sought shelter and rest."

True, the tones of Psalmody were no longer heard in the once vocal cloisters of Kildare and Kells, of Aran and Armagh ; and for long centuries, too, the voice of learned professors and teachers in the once studious halls of Clonard and Clonmacnois,

of Bangor and Lismore, and many another seat of learning in holy Ireland was hushed.

Even the written records of this golden age of the Irish Church were destroyed, or had to be hidden away to save them from the hand of the barbarous spoiler. But our nation's history is written in more durable form than that on vellum roll or marble slab. It is enshrined in our national traditions, in our national music and songs ; it is written indelibly in the desecrated churches, the ruined monasteries, the dismantled castles, which cover the fair face of our land. These silent and venerable piles tell their tale, and the Irish Catholic, illiterate though he may have been, in the sense that he was unable to read or write the language of the foreigner, heard from these ivy-clad ruins the voices of the saints and sages and minstrels of his race.

“ The sorrows and joys of which once they were part
Still round them, like visions of yesterday, throng.”

Nor is it out of place to insist that many of the so-called “ illiterates ” of these past ages had a very extensive knowledge of the folk-lore, the history, and the songs of their native land in their own melodious Gaelic tongue. Such knowledge was not without its cultural influence, apart from its yet higher value in maintaining the national sentiment and directing the national outlook.

The Catholic Celt of Ireland never once, even in the darkest hour of his country's fate, relinquished the hope that the old faith and the old race would once more rise, in God's good time, in strength and greatness, and revive the glories of the past ; of that age,

“ When the Church of the isles saw her glory arise,
Columba the dove-like, and Carthage the wise,
And the school and the temple gave light to each shore
From clifted Iona to wooded Lismore.”

As quickly as the daughters of Nano Nagle and the sons of Edmund Ignatius Rice could open schools they were filled with thousands of pupils eager for knowledge, and as years passed the good seed sown by these devoted men and women began to bear its golden harvest—the people of Ireland began to recognise, with the enkindling spirit of a great religious and intellectual revival, that the long dark night of thralldom had lifted, and that the dawn of emancipation was already gilding the fair hill-tops of Ireland. They hailed their country in the words of one of their national poets, comparing it to “the heart which sorrows have frowned on in vain.”

“Erin, O Erin, bright through the tears
Of a long night of bondage, thy spirit appears.”

While even Moore's melancholy muse sang in brighter strain :

“Erin, O Erin, thy winter is past,
And the hopes that lived through it have blossomed at last.”

When we recall the wretched record of failure, of cupidity and corruption revealed in the operations and management of the various educational schemes thrust upon Ireland during the seventeenth and eighteenth centuries, we cannot withhold an expression of sincere admiration for the instinctive contempt with which Irish Catholics rejected these insidious methods of political and religious propaganda. This admiration is enhanced by the spontaneous enthusiasm and gratitude with which the same people welcomed the schools of Edmund Ignatius Rice and the other great Founders of our Catholic Congregations.

The tale of jobbery, bigotry, and intolerance, of which these establishments supply a perennial source in State Papers and Blue Books, will stand as an indelible stain on the reputation

and moral standards of the party and Church responsible for them.

Contrast their squalid history with the elevated tone, the unvarying success, the unsullied record of honest, ceaseless, earnest effort and splendid achievement of the conventual and monastic schools of the Ireland of the past and current centuries, and who can refrain from paying a grateful tribute to the fidelity and constancy of the Irish nation; who can refrain from honouring the noble spirits of Edmund Ignatius Rice, Nano Nagle, Mary Aikenhead, Mrs. Ball, Catherine McAuley, and the men and women who with them have rescued Irish children from the degradation which tyranny and bigotry and lust of power would impose on them? True, it required a century of educational effort to garner the full harvest which their labours promised and ensured. Through that century of agitation, and sometimes even of armed revolution, Ireland won her way to the fuller freedom on which she has entered.

When we consider how little of our ancient culture was left, and how much had to be built up, we must be grateful for the progress made.

We have but to recall the paltry story of the tardy establishment of our Catholic or National University to realise the malign and subtle forces militating against every movement towards the intellectual progress of our country. Our advance was slow, but steady and persistent. In our final victory we see the triumph of intelligence and character and of the power that comes with knowledge.

PART III.

EDMUND IGNATIUS RICE, SUPERIOR GENERAL.

THE SPIRIT OF THE CONGREGATION.

FOUNDATIONS IN IRELAND, ENGLAND, AND
GIBRALTAR.

CHAPTER XIII.

THE BROTHERS RESUME THEIR DUTIES AFTER DISSOLUTION OF THE FIRST GENERAL CHAPTER—REGULARITY AND FERVOUR—MEMORIAL TO THE HOLY FATHER—CANONICAL VISITATION BY SUPERIOR GENERAL—DIFFICULTIES IN CORK.

The First General Chapter of the new Congregation having been dissolved, the Brothers returned to their respective Houses, and resumed with renewed zeal the arduous work of the schools. Their minds were now at rest as to the permanency of their state of life, its stability being assured by the Apostolic Brief which they had formally received. In the Rules and Constitutions of their Congregation, confirmed by the Sovereign Pontiff, they would henceforth recognise the voice of God guiding and governing their lives. These Rules had now become for them an expression of the Divine Will, and in observing them with fidelity, and in the true spirit of their state, they felt they were doing what was most pleasing to God, and most conducive to His greater honour and glory.

How much the Founder and his associates esteemed regularity may be inferred from the manner in which it is stressed in the Rules of the Congregation, wherein we read :—

“ The Brothers shall hold in particular esteem whatever concerns regularity, no matter of how small consequence it may appear. They are ever to regard it as the great means of their sanctification ; for therein they will find great helps to observe the Commandments of God, and a powerful support against all the temptations of the wicked one, how violent soever they may be.

“ God attaches particular graces to regularity, and He declares that ‘ he who contemneth small things shall fall by little and little.’

“ The Brothers shall prefer the observance of their own

Rules and practices to that of all other practices, how holy soever, except the Commandments of God and of His Church."

In words like these did Br. Edmund Ignatius Rice impress on his disciples the importance of exactness and fidelity in every prescription of the Rule, and of this he was himself a bright and stimulating example.

United under their Founder and Father, the various Communities now felt the throb of a new life, new hope, and new strength. Their work had, by the special approval of Christ's Vicar on earth, become, in a higher and fuller sense than before, the work of God and of His Church, a truly apostolic work for the salvation of souls through Christian instruction and training.

Their trust in Providence was further strengthened, seeing, as they did, in their Founder and Superior General, God's immediate representative and the connecting link between them and the Holy Father. Thus the spirit of faith shone in their lives, imparting supernatural merit, great happiness, and real nobility to the discharge of their humble duties. Under many privations and difficulties, unknown to the world outside, they laboured on cheerfully and devotedly, and confident that the Congregation, in which were centered all their interests and all their affections, would develop with time, and become the source and channel of God's favours to the youth of Ireland.

This vision of a well-instructed, devout, and educated body of Irish youth was ever present to the mind of Edmund Ignatius Rice, and was ever the object of his earnest prayers, and the pole, as it were, to which his energies ever tended. Our story will show how abundantly God, in His goodness, blessed the efforts and granted the prayers of His servant.

In a memorial addressed to the Holy Father on January 24th, 1823, the Founder expressed the sentiments of himself and the Brothers at the reception of the Brief, and the form

adopted by them in giving effect to its provisions. Other interesting aspects of their work are touched on.

MEMORIAL FROM BR. EDMUND IGNATIUS RICE
TO HIS HOLINESS POPE PIUS VII.

“The memorial of Br. Edmund Ignatius Rice, Superior General of the Society of Religious Brothers in Ireland, on behalf of himself and brethren,

“Humbly sheweth that memorialist, with the most lively gratitude and most profound respect, begs leave to approach Your Holiness to express his heartfelt thanks for the favour Your Holiness has conferred on himself and his brethren by granting them the Apostolic Brief, ‘Ad pastoralis dignitatis fastigium,’ dated September 5th, 1820, thereby erecting them into a Religious Congregation, securing its permanency and stability, ensuring to the poor Catholic boys of their country the opportunity of being educated in the faith and principles of the Holy Roman Catholic Religion, and rescuing them in great measure from the seductive zeal of Sectarians and Bible School Societies, whose efforts, especially of late, have been unceasing to subvert the faith of those children, taking advantage of their poverty, and endeavouring by kindness and presents to withdraw them from the Fold of Christ, the Holy Roman Catholic Church.

“That memorialist and brethren received this Brief with sentiments of the deepest veneration and respect for the high Authority whence it emanated, and in order to carry its provisions into effect assembled at their House in the city of Waterford on the eleventh of January, 1822.

“That they spent the eight following days in a Spiritual Retreat in order to dispose themselves to embrace it with becoming fervour and piety.

“That, according to the advice and instructions of the Divines whom they consulted on the occasion, memorialist and brethren adopted the form following in embracing said Brief.”

The several acts done in the Chapter, including the election of the Superior General, are enumerated in order, and the memorial proceeds :—

“That memorialist submits the above suffrages of the Brothers and the acts of the Chapter to Your Holiness, and in order to make them the more valid, and excite for them the more respect,

most humbly and earnestly prays Your Holiness may be pleased to sanction and approve of the same."

One of the first official acts of the new Superior General was to appoint formally the local Superiors, and give them authority to administer the temporal affairs of their respective Houses and perform all the duties peculiar to their office. Under the new Constitution this was necessary, as the several Communities passed from the authority of the Bishop of the diocese to that of the Superior General. Hitherto, as has been stated in a previous chapter, the Bishop appointed the local Superior, made the annual visitation, and exercised authority in other respects. All this now ceased, in accordance with the provisions of the Brief and the Constitutions approved by the Holy See.

There was a strong desire among the Brothers that the Founder should visit all the Communities as soon as possible after his election as Superior General. All earnestly wished to see him among them, to have an opportunity of personal intercourse with him, and of manifesting to him their filial affection and veneration. As children long to see a loved and honoured parent, so did the sons of Edmund Ignatius Rice long for the presence in their happy and fervent Communities of their revered Founder. So strong and general was this desire that the Chapter unanimously decreed that the Superior General should, as soon as convenient after the close of the Chapter, make a Canonical Visitation of all the Communities. Besides satisfying the wishes of the Brothers, as well as expressing his own warm affection for all, this visitation would enable him to acquire a thorough knowledge of the Communities and Brothers, of the state of religious observance and discipline among them, of their temporal resources and means of maintenance, and of the management, organisation, and efficiency of the schools.

Mount Sion had been his loved abode for twenty years, and here he had formed the religious character and imbued with the religious spirit most of the Brothers. Through those so formed by him the other members of the Congregation had acquired its peculiar spirit. He seldom left Waterford during these years, except on a friendly visit to one of the neighbouring Communities or on some business of the Congregation. He was, therefore, intimately acquainted with the life and spirit of the faithful and devoted band of workers he had collected around him there. He and they were in daily contact, and under his paternal guidance the Rules and customs of the Congregation were lovingly and faithfully observed.

Of the financial position of Mount Sion he had nothing to learn, as it was out of his own personal estate that the buildings had been erected and the Community supported.

He himself had initiated the work of the schools, had organised and extended them as the number of scholars increased. He was constantly in the class-rooms observing the Brothers at their work, and giving helpful advice and direction in teaching and management.

At this time there were in Mount Sion four large class-rooms well filled with boys, and their organisation and classification were admirable, as may be seen from the letter of the Founder addressed to the Archbishop of Cashel and inserted in Chapter VIII.

The Brothers had a spacious and tastefully kept garden attached to the House, which was commodious and in every respect suitable for a Religious Community.

Even as early as 1802, when, as the annalist of Mount Sion says, "Edmund Ignatius Rice stood alone," his ideas were big, and his thoughts swept into the future and peopled Mount Sion with Brothers and pupils busy in the ample class-rooms he then projected. Hence the generous scale on which he

built, trusting that God would one day raise up co-operators in his noble work for the souls of the young.

Nor was his interest confined to his own establishment, or to the educational wants of the boys only. His vast charity and his generous heart embraced all, and suggested discreet and prudent ways of rendering help, where help was needed.

A venerable Nun, Mother Joseph, in the Presentation Convent, Waterford, has thrown some light on this side of Br. Ignatius Rice's character. She writes :—

“ When Br. Rice bought the grounds now called Mount Sion the Presentation Nuns had their convent very convenient to it, and Br. Rice used to hear Mass every morning in the convent chapel. The convent was established in 1798, five years before ‘ Mount Sion ’ was built.

“ The Nuns required at the time a good deal of help, and it is well remembered in the convent to the present day how Br. Rice helped every good work, and assisted the Nuns in every possible way. While he was yet engaged in business he generously assisted the convent.

“ Two sisters from Co. Tipperary entered the convent in its early days, and for the following reasons. Mr. Rice was much interested in them, having been on terms of intimate friendship with their parents.

“ These good people appointed him executor of their will and guardian of their children. This trust he discharged with characteristic fidelity and judgement. One of the ladies got married, but her husband died soon after the marriage. She then proposed to enter a convent, and was advised by Mr. Rice to enter the Presentation Convent in Waterford.

“ ‘ The convent wants yourself and your property,’ he said, and she unhesitatingly acquiesced in the advice of Mr. Rice, whom she, even then, regarded as a man of God, and guided by more than human wisdom. She led a holy life, and was known in the convent later as Mother Patrick Kishan.

“ Her sister intended entering another convent, but Mr. Rice, being her guardian, told her that the Presentation Convent in Waterford was poor and much in need of her and her dowry, and that by entering that convent she would please God, and promote more effectively the interests of religion and charity. She, too, followed the advice of her pious guardian, and brought to the convent her ample dowry. But what was more valuable still, she brought the qualities of mind and disposition which

made her a holy religious. She was known as Mother Mary Baptist Cahill, and her virtues and services are well remembered in the convent, to which they proved of great value.

"The Nuns have a lovely table which was presented by Br. Rice as a token of respect to one of the two Mothers just referred to. It showed his appreciation of both, as the table even at the present day would be considered a beauty. It indicated the generosity of Br. Rice and the great interest he took in the convent. He gave Mother Cahill one short bit of advice before entering the convent: it was, 'to hear and see and say nothing.'"

To Mother Joseph we are indebted for an equally striking example of Br. Rice's charity:—

"There was in Waterford in these days a notorious and turbulent woman. She was a drunkard, and so degraded that no one would have anything to say to her. Abandoned and avoided though she was, Br. Rice did not lose hope of her conversion and reformation. If he met this unhappy and despised creature in the street he spoke a friendly word in passing. Pure and holy as he was, he did not, like the proud pharisee, gather up his robes and step contemptuously aside lest contact with the sinful and the fallen should defile him. Like the Saviour Himself, he was seeking the lost sheep, and even in the sinner saw still the child of God to be rescued and restored to the Father's embrace. After some time his kindness touched the heart of this poor woman, and he was not slow to observe her readiness to amend. He succeeded in inducing her to come to the Presentation Nuns, who gave her religious instruction. Under their influence she acquired a sense of self-respect, and resolved on a complete change of life by taking 'the pledge.' This pledge she would take only from Father Mathew, who was then in Cork.

"To Cork she insisted on going, but no one would provide her with an outfit for the journey, so notoriously bad was her reputation. When the Nuns pointed out this difficulty to the poor sinner, she replied: 'I will go to Mr. Rice, and he will give me a dress to go to Cork.' She applied to him, and with the result she expected. He provided her with the style of dress she would have, and on foot she set out for Cork. She appeared before Father Mathew, took the pledge, and returned on foot to Waterford, thus completing, barefooted, a journey of over 260 miles.

"From the day of her return she not only led a good life,

but was a source of much edification in Waterford up to the hour when she died a holy and a happy death.

“The change in her life she and the people of Waterford rightly ascribed to Mr. Rice.”

Charities and kindnesses of a smaller kind show no less the innate goodness of his heart.

“On one occasion,” Mother Joseph writes, “Br. Rice called to see the Nuns, and told them that he was going to Dublin. This was the age of stage coaches, and a journey to Dublin was no ordinary undertaking.

“The Rev. Mother said to him, ‘You might bring us a ciborium from Dublin’; but he replied, with a smile, ‘You are excellent beggars.’ On his return he presented the convent with a ciborium, which is still treasured by the Nuns as the gift of Br. Rice.

“On another occasion he was in the convent, and one of the Sisters pointed out to him that some of the girls were badly in need of boots. He gave them money to get boots for those who needed them most, and warmly commended the Sisters for the interest they were taking in the poor children. It was the belief in the convent that Br. Rice was so charitable that he would not see anyone in want without assisting him if he possibly could. He helped every good work. He and his early companions gave very great assistance to the Presentation Nuns in their difficulties during their first years in Waterford. This help, particularly in giving religious instruction, was much appreciated, as the Brothers made it their special work to excel in this department. The favourite invocation of Br. Rice was: ‘God bless you, my child, God bless you.’ That his heart was in this prayer the Nuns always felt.”

VISITATION TOUR.

The Founder commended himself and his Congregation to God as he set out on his first tour of Visitation. His heart was filled with a deep sense of gratitude, for he now realised and felt more than ever before the unity, the solidarity, and the promise of his young Congregation.

The pious Founder’s first thought on arriving at a House, after embracing each member of the Community and thanking

them for their greetings, was to go with them to the oratory, where in fervent prayer he invoked the blessing of the Divine Master on his little family assembled around him. It was observed on these occasions that his lively faith seemed to penetrate the sacramental veil, and to perceive the Saviour present as if with his bodily eyes. His reverence, love, and devotion in presence of the Most Holy Sacrament were long a cherished memory among the Brothers. The older members of the Congregation, who were privileged to live in his day, loved to speak of the reverent piety, lively faith, and tender devotion of "the holy Founder," as they gratefully and reverently called him.

He never left a Community without going to the oratory to make a last farewell visit to the Divine Master and implore His blessing on the Brothers whom he was about to leave. Often would he remind them of "the privilege and happiness of living under the same roof as Our Divine Lord."

To him the visitation of the Communities brought heartfelt pleasure and consolation, for everywhere he found the most exact observance of Rule, the greatest fervour in all the religious exercises, zeal in the schools, and ardour, going even to excess in the practice of penitential works, so that often his prudence and gentleness intervened to moderate the too great austerities of his Brothers.

Everything in their Houses proclaimed the austerity and simplicity of their lives. In their Rule the Brothers were reminded that, "having made a Vow of Poverty, they should be glad occasionally to feel its effects."

The effects of real poverty were seldom absent in these early days in the Communities. Their houses and furniture were poor, and their dress and diet were rough and plain. In the Community room and refectory the Brothers sat on a long form, without a back, or on a rudely-constructed stool.

The primitive little stool used by Br. Ignatius Rice is still piously preserved in Mount Sion, with other mementoes of his austere and simple life.

The clothes of the Brothers expressed their spirit of poverty no less than their austere-furnished monasteries. Their Rule prescribes :—

“ The clothes of the Brothers shall be decent, but plain, and conformable to the poverty the Brothers profess.”

And to foster the spirit of detachment, the Rule further states :—

“ The Brother Superior can cause changes to be made in all things of which the Brothers are allowed the use. They cannot receive or retain anything for their own use independently of the will of their Superiors.”

The same austere poverty is enforced regarding the sick and deceased members :—

“ When sick, no Brother can have recourse to his parents or relatives to supply any want ; nor can he, in any infirmity, have recourse to them for remedies or other necessities ; but, as a good religious, he must content himself with that care and attention which can be afforded by his Superior.”

And :—

“ The deceased members shall be interred with much simplicity and according to the holy poverty they profess.”

In obedience and other virtues the holy Founder expected the same thoroughness as in poverty. His own generous soul knew no half-measures, recognised no qualified service in devotedness to the Congregation or in the practice of the virtues of his state. His example reacted on its life and spirit, and became the traditional standard among the Brothers. He required of all prompt, exact, and entire submission to every command or direction of the local Superiors, and every prescription of the Rule :—

“ Their admonitions are to be received in a humble and submissive manner, and their directions are to be carried out with promptness and fidelity.”

And :—

“ They shall leave at the first sound of the bell whatever they may be engaged in, considering it is God Himself Who calls them.”

This obedience in a spirit of faith was inculcated and practised.

A holy Redemptorist Father,* who is an old pupil of the schools in Limerick, and who laboured for many years with extraordinary success as a missionary and director of Spiritual Retreats in Australia, often recalled the impression made on him as a boy in Limerick by the promptness with which the Brothers obeyed the bell. He often remained in the school-yard after classes were over to meet the Brothers and to speak to them at recreation.

“ When the bell rang,” he said, “ they all instantly became silent, made the Sign of the Cross devoutly, and retired to the monastery. I often watched them to observe and feel the deep recollection which suddenly seemed to descend on what was a moment before a hilarious group. At the first stroke of the bell they seemed to cut a word in two, so prompt was their obedience. The memory of it does me good in my own religious life.”

The spirit of silence and recollection was fostered with no less diligence and zeal. Silence is rightly regarded as the unerring indicator of the state of fervour and discipline in a Religious Community. Br. Rice knew its value, and the Brothers are admonished thus :—

“ Recollection is to be held in such veneration that they are to regard it as one of the principal supports of the Society.”

* Rev. Father McDermott, C.S.S.R.

And :—

“ They are to observe silence at all times out of recreation, while observing a wise discretion in the use of speech at study, in school, and on other necessary occasions.”

To the Founder it was a source of unbounded happiness to see the virtues of the true religious flourish among the Brothers, as he ever insisted that it was only men possessed of the true spirit of the Congregation who would be of any use to it or to the Church.

“ That which is of the utmost consequence in a Religious Society, and to which, in every Community, the greatest regard should be had, is that all who compose the body be animated by its peculiar spirit, that the novices labour to acquire it, and that those who have made vows, make it their first care and chief concern to preserve and augment it in themselves ; for it is this spirit that should give life to all their actions and regulate their whole conduct. Those who possess it not are to be considered, and should consider themselves, as dead members, since they are deprived of the life and spirit of their state ; and all should be convinced that without it, it will be extremely difficult to preserve the grace of God.”

In language like this, which strikes deep into the heart and conscience, the Brothers were exhorted to acquire the true spirit of their state, and thus become true sons of the Congregation and fit instruments to work for the glory of God and the welfare of their neighbour.

In these Rules we see, too, how thoroughly the Founder had assimilated the teachings of his saintly guide, Fr. Peter Kenney, and the principles of St. Ignatius of Loyola, on whose Rule the Rules and Constitutions adopted by the Brothers were based.

CARRICK-ON-SUIR.

Carrick-on-Suir was the first Community he visited on this memorable tour. He found in this place a most fervent and

holy Community, and though it had experienced severe trials of poverty and embarrassment, arising from insufficient means of support, its financial position at the time of the Founder's visit was satisfactory. The monastery and schools were the property of the Brothers, and the people contributed liberally to their support.

This House was built by Mr. O'Brien, and was the first offshoot of Mount Sion. On this account it was specially dear to the Founder.

When Mr. O'Brien withdrew from the Congregation, through ill-health, he gave a bond to the Bishop of Waterford for £900 for the monastery, promising to pay six per cent. annually during his life towards the support of the Community.

This promise he failed to fulfil, and the loss of the interest promised left the Community for some time in straitened circumstances.

We have seen how Br. Patrick Corbett on a previous occasion saved the House when the Bishop, Dr. Power, proposed to close it, as it seemed to be hopelessly in debt. Another such crisis arose in 1820, and Dr. Kelly, who was then Bishop of Waterford, on learning of the destitute condition of the monastery at Carrick, sent for Br. Patrick to confer with him on the situation.

On entering the room where Br. Patrick awaited him, the Bishop said :—

“ Mr. Corbett, why do you not compel Mr. O'Brien to pay the amount due ? ”

Br. Patrick : “ Because the giving of that bond, my Lord, was due to the goodness of his own heart, and as he has no value for it, I would not embitter such a heart by law in trying to recover it.”

The Bishop : “ Pray, Mr. Corbett, did you make Vows in Religion ? ”

Br. Patrick : “ I did, my Lord.”

The Bishop : “ And did they originate in the goodness of your heart ? ”

Br. Patrick : " No, my Lord, but I hope that as God called me to make them, He will give me grace to keep them."

The Bishop : " Do you expect that God will exact their observance from you ? "

Br. Patrick : " I know He will, my Lord."

The Bishop : " So will He exact the amount of the bond of Mr. O'Brien if he has it, and will you let him go to hell ? "

Br. Patrick : " It is hardly possible for him to go there while under your Lordship's direction."

After this conversation the Bishop went to Mr. O'Brien and told him all that he and Br. Corbett had said, reporting faithfully the preceding dialogue.

Mr. O'Brien was pleased with Br. Patrick's sentiments towards him, and was touched by his simplicity and charity. He sent for him, gave him £500, and made the Brothers the heirs to his property.

Owing to this unexpected but opportune help, and the liberal support of the people, the Community in Carrick had emerged from its monetary difficulties.

The schools were so popular that sheds had to be erected as temporary accommodation to provide for the numbers applying for admission.

DUNGARVAN.

When the Brothers were first established in Dungarvan, in 1807, the town was a wretched collection of miserable houses and hovels, with irregular, dirty streets, and without a market-place or a supply of water. There was no bridge over the river Colligan, which separated Abbeyside from Dungarvan. In 1815 the Duke of Devonshire, the lord of the manor, began the work of improvement and extension. He had a bridge built across the river, and erected a handsome street and square, with a market for fish and meat. The town was thus vastly improved in appearance.

Leaving Carrick, where he had seen so much to commend

and admire, the Founder travelled to Dungarvan. Here he met a Community in a distressing state of destitution. Their chief means of support were derived from the profit on some land which they held, and which had fallen very much in value. After rent and taxes had been paid there was only a small balance left for the maintenance of the Community. The rent of one farm had got so much into arrears with the landlord that the agent gave instructions for the ejectment of the Brothers. Some short time after, this agent visited the town, and as he was passing by the school he heard the buzz of the children within. He asked the sub-agent, who accompanied him, what was the origin of the noise in that place. Being informed that the building was used as a school by the Christian Brothers, and that in it they were educating the poor boys of the town gratuitously, his interest and sympathy were aroused. Admiring the charity of the Brothers, and valuing the good work they were doing, he had the writ of ejectment promptly cancelled, and reduced the rent to half the previous amount, besides wiping out the arrears due. Notwithstanding this kind and generous act, the Brothers were still in dire poverty, as the produce of the farms was small in value.

In their distress they asked the parish priest to allow them to make an annual collection. To this collection the people were most willing to contribute, as they respected and revered the Brothers, and knew how valuable to the children their services were. The parish priest refused the request, and remained unmoved in this decision, though Br. Rice himself earnestly entreated him to preserve the good work. Remonstrances and entreaties having failed, the Founder reluctantly determined to withdraw the Brothers. This he did with regret, as the mission in Dungarvan was dear to his heart, and he felt the loss the departure of the Brothers would be to the spiritual life of the poor boys of the town. He sent a secular teacher

to take charge of the school, and paid him out of the attenuated proceeds of the farms. Thus his zeal tried to preserve, at least in part, and as far as possible, the good work he was forced to abandon.

The parish priest soon observed a change for the worse in the boys of the town. They no longer frequented the Sacraments; their bearing in church and at Holy Mass no longer proclaimed their reverence for the temple of God or the Sacred Mysteries of the Altar, and their conduct plainly showed the absence of the religious influence which they needed, but which was no longer theirs.

Within twelve months after the departure of the Brothers the parish priest wrote to Br. Rice earnestly imploring him to send them back, and promising the annual collection and his earnest support. The Superior complied with his request, and in 1824 the Brothers returned to Dungarvan, and resumed their work among the boys, which they have continued without interruption and with ever-growing success down to the present time.

The visit of the Founder synchronised with a crisis in the life of the Community, and his firmness and charity placed it on a secure basis for all future time. Though the parish priest for the moment ignored his earnest appeal, he was impressed by his extraordinary interest in the welfare of the poor boys of the town, and his distress at the prospect of their growing up without instruction in their holy religion. The glowing words of the holy man, uttered in the cause of charity, haunted the mind of the good pastor, and hastened the recall of the Brothers.

THURLES.

From Dungarvan the Founder proceeded to Thurles, where he was received with the warmest welcome by the Director

and the Brothers. All were known to him personally and dearly loved by him. The Brothers Cahill, who had built the spacious monastery and schools, had lived under his gentle government in Mount Sion, and there learned the principles and practices of the religious life, as well as the methods of teaching and managing the schools. From him they had acquired that fine conception of their mission as Christian teachers, and gained that vision of the future possibilities of the Congregation, which we see expressed in the buildings they projected at the early date of the foundation of their House.

To them it was a source of joy to see the Founder, now their Superior General, in the monastery they had erected under his inspiration, and to hear his voice once more pouring into their receptive hearts the lessons of solid virtue taught them during their Novitiate in Mount Sion.

LIMERICK.

To the old city by the Shannon, historic Limerick, he next directed his steps. Prosperous, populous, and intensely Catholic it even then was ; but in later times, through the labours of the Nuns and Brothers among the children, of zealous priests among the adult population, and of the Redemptorist Fathers in their monster Confraternity, the people have risen to a very high state of exactness, fervour, and devotion in their religious duties, and of virtue and moral excellence in their daily lives.

At the time of the Founder's visit the Brothers were living in a rented house in Clare Street, and had no immediate possibility of securing a suitable site for the monastery they proposed to build. Their place of residence was entirely unsuitable, and in it they had to bear many hardships. It was in the poorest part of the city, and in the midst of a populous and

squalid area. But these were the least of the inconveniences the Brothers had endured in their efforts to give the crowds of boys attending the schools the education they so eagerly sought and by which they were so ready to profit.

The schools were large, and situated in two localities in the city. Both establishments were filled with pupils; the teaching was efficient, and the classification, organisation, and management excellent. Their reputation was consequently very high, and the demand for further extension of the work imperative. However, the means available were quite inadequate, and so the work had to be continued for the present under trying and restricted conditions.

The visit of the Founder brought hope and courage to the hard-worked and sorely-tried Community. All felt their trials and burdens lightened by his presence, and their hearts were touched by his words of sympathy, while he depicted and stressed the sustaining motives which should console and strengthen them in their arduous labours.

Among the old inhabitants of Limerick we have met many whose recollections of the early Brothers are vivid and grateful. These eye-witnesses, as it were, of the beginnings of a noble work cherish proud and affectionate memories of the good men who came into their midst, the heralds of a new era.

A very old resident writes :—

“ My father’s name was Josue Bethel. In his youth he was not a Catholic. He went to school to the Christian Brothers when they first came to Limerick in 1816. He admired greatly the virtues of the Catholic people, their simple ways, their honesty, and the purity and uprightness of their lives. He became a Catholic very early in life, and often spoke of the advent of the Christian Brothers. Before they came, boys and girls, Catholics and non-Catholics, were mixed in the schools. The lull in the Penal Laws enabled Catholics who had means to get education in the ‘ hedge schools,’ but poor Catholics had no facilities at all for education until the Christian Brothers came.

"They came to Limerick more for the poor than for the rich; but rich and poor went to their schools. Their arrival in Limerick was regarded as a great boon to the poor, for they not only provided fine schools for them, but to many they gave food and clothes.

"My father, and men of his time, often spoke of the wonderful goodness and holiness of the Christian Brothers who first came to Limerick. They seemed to hold in great reverence the memory of Mr. Rice, whose presence in the school they used to recall. To them it seemed a great privilege to have seen him, and his visits to the school formed, as it were, a landmark in their lives. My father many a time pointed out to me the house in Hill's Lane first occupied by the Brothers. This house was, on account of the Christian Brothers having lived in it, an object of much interest in after years, so great is the veneration inspired by the virtues and good works of these religious men."

Another very old and highly-respected citizen of Limerick writes :—

"I am now (1912) in my seventy-seventh year, and can remember the visits of Br. Rice to Limerick. On one occasion he was received by the people with great demonstrations of respect and gratitude.

"The opinion expressed about this saintly man, at that time, was that he in education was to Ireland what O'Connell was in political life—a heaven-sent leader, a man of God, who appeared at the hour of Ireland's greatest need to inspire, and educate, and uplift her people.

"The Christian Brothers were esteemed and admired by Protestants no less than by Catholics, hence they subscribed liberally to their schools. The Protestant gentry of the county and Protestant merchants of the city showed admirable generosity in this respect, and were in no way behind Catholics in appreciation of the Christian Brothers."

We have another interesting record of the Brothers in Limerick, and of Br. Rice in particular, from a saintly and venerable Sister in the Presentation Convent. She writes :—

"I have been in this convent since 1855, that is, for fifty-seven years. The Christian Brothers were always very friendly to the Nuns. I remember very specially Br. Grace and Br.

Welsh, who were among the Brothers associated with Br. Rice, their holy Founder. Good, holy, and graceful men were these. The very people in the streets used to stop and look at them, so much did they think of them and so religious and edifying was their bearing. When the cloister was being built in the convent Br. Welsh superintended the work for the Nuns.

"The old Nuns, who are now dead, often spoke to us of Br. Ignatius Rice, and always held him up for our admiration as a man of great sanctity and virtue. The Foundress of our convent in Limerick, Mrs. King, was a convert, and she used to say that 'Br. Rice was a living saint.' She was herself a very holy woman. At recreation the Nuns would sometimes speak in praise of Br. Rice, saying he was 'a friend of the poor,' but she would always correct them by interposing very emphatically, 'a benefactor to the human race.'

"She knew Br. Rice personally, as she died in 1866 at the age of 84, and often she expressed the wish and the hope that we, the younger Nuns, would live to see him canonized.

"When Br. Rice's name was mentioned, she would say that one day he will be 'canonized,' but the Sisters would jokingly object, would it not be enough to be 'beatified.' 'No, no,' she would say, 'canonized, he was such a friend to the poor, and he did so much for God's glory and for our holy faith.'"

Recollections such as these carry us back in thought to the days of the holy Founder, enable us to construct mentally society as it was then, to see him move from place to place, spreading the good odour of Christ as he passed, and leaving everywhere memories to be treasured and worthy agents to perpetuate his work and his spirit.

Many men of note has the historic city by the Shannon seen down through the centuries, since the Norsemen first sailed up the Shannon, or loosed their steeds to graze on Luimneach, and many are they who have played a big part in its life, or written a thrilling chapter in its records. Yet, may we not safely assert that not one of these has affected its religious, intellectual, or social life so decidedly or so permanently as the gentle and silent, but earnest and high-souled, Edmund Ignatius Rice.†

Leaving Limerick by the mail coach, Br. Rice reached Dublin after a tiresome journey of sixteen hours. There were three Houses of the Congregation in the metropolis at this time.

He visited Hanover Street first, as it was then the most important of the three Communities in the city. The premises had a good central position, contiguous to the quays, on the south side of the Liffey. The building was extensive, so that one part of it was let as a store at a good rent ; another was used for class-rooms, and a third as a residence for the Brothers. On the ground floor there was a pretty domestic chapel with stained glass windows and a beautifully groined ceiling.

After spending some days in Hanover Street, the Founder crossed the city to Mill Street, where he found the Brothers working zealously in four large class-rooms filled with happy and intelligent boys.

The Brothers lived in a house which was originally the city mansion of the Earl of Meath. After the Union, in 1800, the family ceased to reside there, and the place fell into decay. When the Brothers went to reside in this house it was in a dilapidated condition ; yet it served as their residence for over twenty years. In 1846 the Community was transferred to Francis Street, and in 1864 to Synge Street.

The success of the school and the high reputation of the establishment in Mill Street were regarded by the Brothers as ample compensation for the dinginess of their residence. These devoted pioneers of Catholic education were little concerned about their own comfort if the work of God among the young progressed. The Mill Street School during the whole period of its operation maintained a high character for efficiency and for the excellence of the method of instruction and management. Commissioners of Education and other responsible and competent authorities have left on

record their high estimate of the admirable work done in this school at this early period. It was in a most efficient and satisfactory condition at the time of the Founder's first visit. (See p. 337.)

The subsequent history of the Mill Street Community is not without interest. The school was very poor, indeed, as regards the building and furnishing. The former was in the last stages of dilapidation, and the latter consisted of rough desks, slates, and a blackboard. Good work, however, can be achieved by high enthusiasm even in the midst of depressing environment. In 1846 the Community and school were transferred to Francis Street, where a new residence and classrooms had been erected by the parish priest, the Rev. Father Flanagan. A Brother who lived in Mill Street has left his recollections of the sad scenes he witnessed about this period (1845-48), and of the hardships the Community experienced :—

“ It was worthy of note,” he writes, “ that in the year 1845 the potato crop never gave such promise of abundance until September of that year, when all at once the stalks got black and drooping. When journeying through the country on the stage-coach of those days, the smell emitted from every potato field on one's course was offensive and almost unbearable. In a few weeks more the blight had reached the tuber, and by Christmas three-fourths of the crop were lost. ‘ Coming events cast their shadows before,’ and thus with gloomy forebodings was 1846 ushered in. These were but a prelude to the yet more terrible experiences and dark realities of '47 and '48. On all sides were heard the wailings of suffering and hunger : the sounds of mirth and laughter were completely hushed in the universal sense of want and misery. Fever, setting in with decimating virulence, added to the horror of the famine. The people, terror-stricken, fled to America and other lands from the plague-afflicted country, and such as had not the means to emigrate rushed, maddened with hunger and despair, into the towns and cities. Dublin, more especially the Liberties, with its back streets and slums, became very soon overcrowded ; and to save the faith of the children of these starving refugees from the poisonous influence of the proselytisers, the attendance at Francis Street Schools was allowed

to increase entirely beyond the accommodation. There were only two class-rooms, and the number on the attendance roll had risen to 700. Two Brothers only were available to take charge of this crowd of poor lads, so poor, indeed, that they were not able to purchase books or writing copies. The condition presented by the majority of these children was a sad and harrowing picture. Their pallid and emaciated features told a tale of want and hunger: theirs was the innocence of youth, but not its happiness. Nor were the Brothers able to relieve their sad need, keenly though they felt for them. So sorely were they tried themselves by the pinching times, that for many months they knew not the taste of flesh meat.

"In the month of January, 1848, the Very Rev. Dr. Miley, P.P., of Bray, preached the annual sermon for the Brothers, and the net result was £23! The Superior, returning from the church, announced to the Brothers the small amount he had received, but, with an air of confidence, exclaimed: 'The angel guardians of the children will do the rest for us.' His words were in a sense prophetic.

Blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.

"After a few months had elapsed two gentlemen visited the schools, and remained for a couple of hours, manifesting a keen interest in the work and much sympathy with the labours of the Brothers. They refused to say who they were or where they had come from. Before leaving one of them took from his pocket-book a bundle of notes, remarking that he and his friend had come to supplement the collection, and then handed to one of the Brothers one hundred pounds; his friend gave fifty. When the money was handed to the Superior by the Brother who received it, he was much affected, and said gleefully: 'Was I not right when I told you that the angel guardians of the children would provide means and help us in our difficulties?'"

The Superior here mentioned was Br. Patrick O'Flaherty, whom we will meet again in relating the history of the first Foundation of the Brothers in Gibraltar. Of Br. Patrick a contemporary has written:—

"He was very intimate with O'Connell and Bianconi, and was sure to have both at his annual sermon for the school if they happened to be in town. The Archbishop and clergy

esteemed Br. Patrick very highly, while the parents of the children gratefully recognised his paternal tenderness for the boys. His pupils showed remarkable reverence and affection for him, being attracted by his homely manner and his deep concern for their spiritual and temporal welfare. He lived very much in the sense of God's presence and referred all to God, imploring His guidance and blessing through the intercession of the guardian angels of the children.

"His love of the poor was great, and in 1847 and 1848 he was often found comforting the fever-stricken people, who, for want of accommodation in the Union sheds at Kilmainham, lay in numbers dying on the road-side. With tearful eyes he often besought the Master of the Union to try to make room for some poor creature who seemed more wretched than the rest, and then with affectionate solicitude he would help to carry the famine-stricken victim to the shelter he had secured for him."

When Canon McCabe * became parish priest of St. Francis he built a school and monastery at Synge Street and transferred the Community to it, while Francis Street continued as a branch school. These two establishments have at present (1926) 1,500 pupils. Truly, blessings have attended and followed the good deeds of the pioneers of Catholic education in Dublin.

From Mill Street Br. Rice passed to James's Street, where he met one of his early companions, Br. Francis Manifold. The school was one very big room, in which two Brothers taught as many boys as they could admit. Br. Francis was Director of the Community, and acted as principal teacher in the crowded class-room. There was a girls' school on the upper floor, and the establishment was in the midst of a very congested area. It was in many respects quite unsuitable for a school and residence such as a Religious Community would require. In 1832 the House was closed. At the present time the Brothers have in this populous district one of the finest establishments in the city, in which over 600 boys receive an excellent primary and secondary education.

*Later Cardinal and Archbishop of Dublin.



BR. J. A. HOARE,
Third Superior General.
See page 450.



BR. R. A. MAXWELL,
Fourth Superior General.

See page 480.



BRO. A. TREACY.



BRO. J. BARRON.



BRO. J. MULLEN.

Founder of the
Australian Province.

Provincial of Australia
for twenty-three years.

Second Provincial
of Australia.



ST. MARY'S.



ST. JOSEPH'S.



ST. ENDA'S.

NOVITIATE HOUSES, AUSTRALIA.

See page 454.

In Dublin, as in the other places he had visited, he found that the tender plants nurtured by him in Mount Sion suffered nothing in the process of being transplanted to distant centres. Wherever planted they struck deep root, sprang into vigorous growth, and bore rich and precious fruit such as he had hoped for, prayed for, and lived for.

“ To plant the faith deep in the hearts of the children, to preserve them from sin, to turn the thoughts and the love of their young hearts to God, to Jesus, and to Mary ; to save the precious souls redeemed by the Blood of Christ,”

was the desire which ever impelled him, and this strong feeling of zeal for the souls of the young he ever tried to infuse into the minds of his disciples. So, too, has it been since his day. To-day in their schools, in every part of the world, the catechism, the prayers, preparation for the sacraments, moral and religious training, the formation of the heart and conscience of the children to piety and virtue, are the first duty of the Christian Brother, and no stress of work, no exigencies or demands of public examinations or secular study have ever been allowed to encroach on the time allotted to the religious instruction.

In India, in Australia, in America, in Africa, in Rome, as in Dublin, Cork, or Waterford, the visitor to the schools hears the warning bell at three minutes before the hour for catechism, when all secular studies cease, and the children assemble for religious instruction. In all places wherever the Brothers are established the day's work in school begins and ends with prayer ; the custom of saying the “ Hail Mary ” when the clock strikes, and all the practices of piety dear to their Founder are still faithfully and religiously observed by the Brothers, and these practices are as dear to their pious pupils as to themselves. A high authority some years ago wrote :—

“ No finer blend of religious and secular education was ever devised than that of the Irish Christian Brothers.”

Of its value their Founder was fully aware, and well did he impress this on the Brothers, as we see in his letters and in the traditions of the Congregation. (See Letter to Dr. Bray, p. 131.)

This visit to the schools stimulated still more the eager longing of his heart to send out

“Missioners among the children, men of God who would bring the youth of Ireland to true allegiance to their Divine Master.”

A favourite thought of his was that when a Brother died his soul appeared before the judgement seat accompanied by the guardian angels of the children whom he had instructed during life. Such a thought lightened burdens, sweetened sacrifice, and sustained in hours of discouragement and trial.

These pious sentiments, these thoughts inspired by a lively faith and learned from the lips of their revered Founder, were to his early associates, and have been to their successors, more real and tangible than things of sense or of the material world around them.

Before leaving Dublin he called on that good friend of the Congregation, Dr. Murray, then Coadjutor Archbishop of Dublin. The keen interest of this most saintly Prelate in the consolidation and progress of the Congregation, and his services in securing the Apostolic Brief of Approbation, gave him a special claim on the gratitude of the Founder and Brothers.

Their meeting on this occasion was most cordial, as the Archbishop had learned from his intimate friend, Fr. Kenney, S.J., all about the reception of the Brief and the edifying functions in Mount Sion on that historic occasion. From him, too, he had heard many things of the inner life of the Brothers and of the character of Br. Rice. Accordingly the Archbishop received him with the utmost cordiality and with manifestations of the highest esteem.

To the Brothers in Dublin he had been the kindest of friends, and his words to the Founder on this occasion were most encouraging, as he outlined for the Congregation a bright and useful future, filled with grand achievements for the Church and for religion, for charity and for education. He promised his active co-operation in promoting its progress and development by every means in his power.

The Founder thanked God fervently for having raised up one so able and so influential to help his weak and struggling Congregation. For, full of promise though it was, its resources were meagre, considering the vast field opening up for its services, and the innumerable difficulties it would have to encounter in its progress.

CORK.

The Community in Cork was seldom absent from the thoughts of the Founder since the reception of the Brief of Approval. Accordingly, on the conclusion of his visitation of the other Houses, he resolved to visit his dear Brothers in Cork, though not as their Superior General, as the Community was still under the authority of the Bishop, who sternly persisted in his refusal to allow them to live under the Superior General, in union with the rest of the Congregation as constituted by the Papal Brief.

The Brothers of that House were men of superior mould and high culture, while the elevation and purity of their motives in embracing the religious life, the material sacrifices they had made for the sake of the Congregation, and the zeal and ability they had exhibited in the conduct of the schools, endeared them to the Founder, whose discriminating judgement rightly estimated their worth.

Here were men whom he had formed in his Novitiate at Mount Sion, and whose ability he specially needed at this

time for the development of his Congregation, held reluctantly apart from the Superior whom they loved and revered, and from the Congregation to which they were attached by the strongest bonds of filial devotedness and hallowed allegiance. This position was to them as difficult and disagreeable as to the Founder.

They had been in occupation of their new monastery for some time before the Founder's visit. The cost of erection of the house and schools had exhausted their resources. Out of their personal properties they had reserved nothing, imitating in this complete surrender the example of Edmund Ignatius Rice himself. They now found the question of support a serious and embarrassing problem. With insufficient means, and often in actual want of the necessities of life, they struggled on, while their determination to unite with the rest of the Congregation under the Superior General provoked the displeasure and alienated the sympathy of the Bishop. Their relations with his Lordship became very strained, and their trials and privations all the harder to endure.

The Founder consoled them in these afflictions, gave them wise counsel, and assured them that the day of their reunion with their early companions and confrères was not far distant.

RETURN TO MOUNT SION.

Having completed the review of his small but well-disciplined and intrepid band, and with a full knowledge of the resources at his command, he returned to Mount Sion to mature his plans for the development of his Congregation, and for the training of new recruits for the conquests which he now saw not only possible, but urgent.

His journey from Waterford through Carrick and Thurles to Limerick, and from Limerick to Dublin and thence to Cork,

disclosed to him, in a manner that appealed strongly to his charity and sympathy, the moral, intellectual, and spiritual needs of the youth of Ireland at this period.

Thus the opportunities and possibilities of future operations unfolded themselves before his mind. The task was appalling in its magnitude, but grand and inspiring in its appeal, and with humility and great trust in God he bent himself to it. More than ever he felt the vastness and importance of the undertaking on which he had embarked. These sentiments he did not conceal from his trusted counsellors on his return to Mount Sion. In his voice or words, however, there was no note of despondency.

The greatness and the difficulties of his heaven-inspired purpose rather stimulated than discouraged him, and, as he said,

“Gave him new grounds for trust in God and His Blessed Mother, who had called the Brothers together for this holy work.”

In his tour of visitation the holy Founder saw much in the condition of the people to sadden and depress a heart entirely set on their uplift. Students of the period from the Act of Union to the initiation of Constitutional Agitation by O'Connell discover a state of chronic disturbance and violence. Yet this was a period of “pacification” following the Insurrection of 1798! The causes of discontent were economic and political.

A most iniquitous landlord system, iniquitously administered, provoked its victims to grim reprisals. The wild justice of revenge was alone left to the impoverished, homeless, and starving peasant. Nor was revenge for intolerable wrong the only motive in the oft-recurring assassinations of landlords and land agents. In the mind of the majority of the Irish people such deeds were regarded as retributive and

deterrent, and hence those who participated in them were honoured and protected by popular admiration.

To the passions inflamed by rack-rents and evictions were added the bitterness of sectarian hate through the exaction of the odious tithe-tax, and the provocative and aggressive attitude of the arrogant Orange Associations, which expressed the mind of the ascendancy party in Ireland.

As typical of popular feeling on both sides we may mention the shooting of a Mr. Goring, a magistrate in Limerick, in 1822. His body was riddled with bullets, but his watch and a large sum of money were left untouched. Within a few hours after the perpetration of this deed the hills around were ablaze with bonfires, and from every village in the county shouts of exultation were raised.

In Dublin in the same year, 1822, Lord Wellesley, who was then Lord Lieutenant, determined that the Orange Associations should no longer be allowed to insult the feelings of the vast majority of the Irish people by noisy and provocative celebrations in honour of "the immortal and glorious King William." He forbade these celebrations in Dublin, as they had on previous occasions led to riots. Six weeks after he was assailed in the Theatre Royal, Dublin, by a band of assassins who had conspired to murder him, and though eight or nine of his assailants were arrested, the Sheriff so manipulated the jury panel that no bill was found against them. The administrators of the law protected murderers if the criminals were decked with Orange regalia.

It was in a country seething with passion and hate of this kind that Edmund Rice, Dr. Murray, Dr. Moylan, Fr. Mathew, Fr. Kenney, and other apostolic men worked in peace and charity for God and souls. It was in the midst of such a people that angelic ladies like Nano Nagle, Catherine McAuley, Mother Mary Aikenhead, and Mrs. Ball drew around them

noble women who have revived in Erin the virtues, the spirit, and the glory of St. Bridget and her daughters in Ireland's golden age. To the great emporiums and backwoods of America, to the new cities and bush towns of the Antipodes, to the plains of India and the foot of the Himalayas have these daughters of Erin carried the benign influence of their holy lives and the spirit of their holy Foundresses.

This passing glance at the world in which these great souls worked and planned for the regeneration of their race is necessary, that we may justly estimate their greatness and give due honour to their memory.

They all began in the midst of the ruins and ashes left by centuries of persecution and destruction, but they laboured in a land watered and fertilised by the blood of martyrs and heroes.

CHAPTER XIV.

PUBLIC ATTENTION IS FOCUSSED ON THE SCHOOLS—
COMMISSION OF 1824—GOOD RESULTS FOLLOW ITS
REPORT—THE COMMISSION REPORTS ON THE CHRISTIAN
SCHOOLS—A CALUMNY REFUTED.

Br. Rice's charitable work and the schools of his Congregation had for some years attracted public attention, and many persons interested in education had, from time to time, visited the schools and commented most favourably on the order, attention, and intelligence of the children, and on the success and distinctive character of the organisation and methods of teaching.

Among other distinguished visitors who were attracted by the reputation of the new Society was Mr. Richard Lovell Edgeworth, who visited Mount Sion in 1823, and Our Lady's Mount, Cork, in 1824. This gentleman was the son of the yet more famous Lovell Edgeworth, and brother of the celebrated Miss Maria Edgeworth, whose writings and literary talent have been eulogised by Moore, Scott, Byron, and Griffin. The name of Edgeworth was widely known and highly respected, not only in Ireland, but even in remote parts of England and Scotland.

Mr. Richard Lovell Edgeworth inherited many of his worthy father's excellent characteristics and talents, including his keen and practical interest in education. He took special pleasure in visiting schools, and spent many hours daily in examining the pupils in the establishments he visited. Having great love and sympathy for children, he gained their confidence by his kindly and encouraging manner, and possessed a remarkable aptitude for testing their intelligence and eliciting the information they had acquired.

His visits to Mount Sion and Our Lady's Mount left behind very pleasant memories, while he on his part carried away the most favourable impressions. In Mount Sion he met Br. Ignatius Rice, and conversed long and intimately with him on his previous work, on its present position, and on the future possibilities of his Congregation. With Br. Austin Dunphy, who was then Second Assistant to Br. Ignatius Rice, he spent several days in the schools examining the various classes, observing the methods of teaching, and carefully recording his impressions. The intimacy and close friendship originating in mutual admiration during these days lasted to the end of his life.

In a letter written by Br. Austin Dunphy to Br. Patrick Corbett, Director of Carrick, we have an interesting account of Mr. Edgeworth's visit :—

“ Waterford,

“ 21st November, 1824.

“ Dear Br. Patrick,

“ I would have written to you on Wednesday, but I was engaged in school that day with the celebrated Mr. Edgeworth, of the County Longford, who came to town on Monday last, and spent almost the entire of every day since with me in the school.

“ This Mr. Edgeworth is an estated gentleman and High Sheriff of the County of Longford. He is, of course, a Protestant, but a liberal Protestant, and is doing all he can to promote the education of the poor of this country. He distributed about thirty shillings among the best of my boys, and gave me five pounds to bestow in any way I think proper among the most meritorious of them. This gentleman has an extraordinary turn for the management of children. He and I were on the best of terms. He left town this morning.

“ I am, dear Br. Patrick,

“ Yours affectionate Brother,

“ E. A. DUNPHY.”

In 1824 Mr. Edgeworth visited the Cork Schools, where he was received with much courtesy, which he appreciated very

highly. He was afforded the fullest opportunities of observing the methods of management, organisation, and instruction, and of examining the boys. He was particularly impressed by the culture and affability of the Brothers, and by the marked cordiality and confidence between them and the children in the schools. He has left in writing his impressions of his visit and his estimate of the work done in the schools. He writes :—

“ There is so much to say and approve of in this establishment that I really do not know where to begin. I was first struck with the appearance of discipline and obedience which seemed to pervade the whole. The countenances were in general cheerful, and, though many were in very indifferent clothing, yet the faces and hands were cleaner than in most schools of the same sort. I make no doubt but that the acquirements are equal to what might be expected from the unwearied zeal and constant attention of the disinterested instructors of this *unique* establishment.”

In a History of Waterford, published in 1824, by Rev. R. H. Ryland (p. 188), we read :—

“ In the schools established by Edmund Rice, Esq., for the education of poor Roman Catholic children we have a splendid instance of the most exalted generosity. This gentleman having, at an early life, acquired an independent fortune by commercial pursuits, withdrew himself from public engagements ; and being strongly impressed with the necessity of giving to the lower orders a religious education, he devoted his time, his talents, and his fortune to erect and endow schools for their use. Amongst a distressed and unemployed population, whose religious opinions militate against the system of education offered them by their Protestant brethren, these schools have been of incalculable benefit ; they have already impressed upon the lower classes a character which hitherto was unknown to them ; and in the number of intelligent and respectable tradesmen, clerks, and servants which they have sent forth, bear the most unquestionable testimony to the public services of Edmund Rice. In the schools under the superintendence of Mr. Rice there are nearly nine hundred boys. The teachers are young men who, from religious

motives, have devoted themselves to the instruction of the poor, and who act without reward."

A ROYAL COMMISSION.

A Royal Commission of Inquiry into the Condition of Primary Education in Ireland was appointed in 1824. It consisted of five members, one only, Mr. Anthony Richard Blake, being a Catholic.

The scope of the Commission was to inquire into the nature and extent of the instruction afforded by the several institutions in Ireland established for the purpose of education. The Commission accomplished its work within a year, and in 1825 presented a Report to the King and Parliament.

The most important result of this Commission, a very important one, indeed, was the establishment of the Board of National Education in 1832, the fundamental principle of its system being "combined secular and separate religious instruction," a principle embodied in a recommendation of this Commission.

"On the fullest consideration we have been able to give to the subject, we are of opinion that it is desirable to unite children of different persuasions in Ireland for the purpose of instructing them in the general objects of literary knowledge, and to provide facilities for their instruction separately where difference of religious beliefs renders it impossible for them any longer to learn together." (Report of Com., 1825.)

The Introduction to this volume shows that every educational system in Ireland, whether established by the Government, or by "philanthropic" societies, had but one objective, which was no other than to undermine the Catholic faith and imbue Irish youth with the doctrines and principles of Protestantism.

The splendid spirit in which Irish Catholics met these insidious attempts to rob them of their faith and nationality

is told in the State Papers of the period, and is eulogised by Protestant historians like Mitchel and Lecky.

“From returns made to the House of Commons in 1816 it appears that in the dioceses of Limerick and Kerry there were fifteen parochial schools which were attended by 1,200 pupils.

“The greater part of the population are Roman Catholics, and they stoutly persist in refusing to permit their children to receive any instruction from a Protestant establishment.”

Statements like this recur repeatedly in these “returns and reports.”

The persistence of the Catholic people of Ireland in rejecting “the poisoned cup,” as Lecky justly describes the education offered them, at the price of apostacy, gave the Protestant minority a monopoly of all educational endowments.

The appointment of the Commission in 1824 had its origin in a petition from the Catholic Bishops of Ireland to the House of Commons, praying the House

“to adopt such measures as might promote the education of the Catholic poor of Ireland in the most effectual manner.”

The Prelates in this petition say :—

“The petitioners beg leave most respectfully to submit to the House that in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to members of her Communion; that the instruction of youth in Catholic schools is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books, wherein the Gospel morality is explained and inculcated.”

With regard to the reading of the Bible by Catholic children the Bishops say :—

“Roman Catholics have ever considered the reading of the Sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as an usage whereby the Word of God is made liable to irreverence, youth exposed

to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society they are destined to form."

The Commissioners visited a large number of institutions; examined many witnesses, and inquired minutely into the working of the Royal Schools, the Erasmus Smith Schools, Hibernian Society Schools, Kildare Street Schools, and others.

A Royal Commission in 1791, after most exhaustive inquiries, reports as follows on the Charter Schools, the Parish, Royal, and Diocesan Schools :—

" It is our indispensable duty to declare that they have not answered the intentions of the founders ; that the parish and diocesan schools, with very few exceptions, have been of little use to the public ; and that the benefits derived from schools on Royal Foundations have been totally inadequate to the expectations that might have been justly formed from their large endowments ; these schools being free schools, and the number of scholars only thirty-eight, each boy (and they are only day scholars) costs the public annually £100 ; and in respect to the Charter Schools we are obliged to declare that in many of them the clothing, cleanliness, food, health, and education of the children have been shamefully neglected ; that this great national charity has not yet produced those salutary effects which the public expected from the institution ; and that from these four different classes of schools, if properly conducted, the most extensive national benefits will be derived."

Condemnation and censure could not be more comprehensive or more severe. The Commissioners quoted from the report of the philanthropist, Mr. Howard, who found in the schools he had visited that—

" The instruction, cleanliness, and health of the children had been most grossly neglected ; that they had not been allowed sufficient food, clothing, or other necessities ; that in many of these schools they are half-starved, half-naked, and covered with cutaneous disorders, the effects of negligence and filth, while in some of those schools the children of the masters and mistresses appear fresh, clean, and in good health."

The Commissioners say :—

“ This account of the wretched condition of these schools and nurseries is confirmed by further evidence, which we have taken on oath, and by the reports of some of us who have visited several of the said schools.”

The Commission concluded its scathing condemnation of these schools by recommending :—

“ That proceedings should be had for vacating the offices of such school-masters as had deserted or grossly neglected their duty, in such manner as shall be recommended by His Majesty’s Attorney-General.”

Four masters of schools are specially mentioned against whom proceedings should be taken.

Well might Mr. Lecky write, as already quoted :—

“ Nearly all the schemes for National Education in Ireland were vitiated by being restricted to Protestants, or connected with proselytism, or through the inveterate jobbing that prevailed in all parts of Irish life.”

In our introductory section we have given the findings of these Royal Commissions at some length ; we need not, therefore, tarry longer on them here, beyond saying that they are utterly discreditable to the authorities, whether clerical or lay, who were responsible for the administration of the funds of the schools to which they refer.

Br. Bernard Dunphy was examined before the Commission in 1825. He was then Superior of Hanover Street, Dublin, but the examination was directed to ascertain the nature, purpose, organisation, and manner of government of the Congregation generally, as well as the subjects taught in the schools, and the books in use in the classes and in the school library. The examination was most searching, and the questions asked regarding the doctrine of *exclusive salvation* and invincible ignorance were particularly pointed and intended

to embarrass, to disparage, and to compromise. Such also were questions regarding some books on Irish History and Church History in the school library.

On learning that Dr. Hayes' "Sincere and Pious Christian" was used in the school, the Commissioners asked :—Does it impugn the doctrines of the Protestants ?

Br. Dunphy replied :—It explains the doctrines of the Catholic Church ; the purpose of the work is to explain the Catholic doctrine ; and we all know that the book can be easily consulted on points controverted by both religions. It speaks what the author considers the true Catholic doctrine, and is approved by the Archbishop.

Asked did the Brothers in their instructions advert to what they considered the peculiar errors of Protestants, he replied :—When we think it necessary to speak to the children of these matters in connection with the subject we are explaining, we do so. We explain the Catholic doctrine.

The Commissioners wanted to know whether the Brothers taught the children anything as to the possibility, or otherwise, of Protestants being saved.

Br. Dunphy answered :—We explain the Catholic doctrine, and they take in these points.

The Commissioners asked if the head class were questioned on these matters what would they answer ?

Br. Dunphy said :—If they are instructed, I expect they would answer according to the doctrine of the Catholic Church on that subject.

The Commissioners were not yet satisfied, and wanted to know were the children taught that salvation was confined to one Church.

Br. Dunphy said :—Yes, as a general principle, but persons who are in invincible ignorance may be in invisible communion with the Church, though not in visible communion.

Being asked what was the nature of this invincible ignorance, he answered :—I conceive a person so situated is incapable of knowing the truth ; that he is disposed to make the necessary inquiry for it, and to follow the truth as soon as he knows it.

He was next asked did the children understand that.

He answered :—I believe they do, if they are well instructed.

The discovery that Cobbet's "Reformation" and a small "Catechism of Irish History" were in the school gave the Commissioners an immense amount of anxiety.

The Commissioners' Report speaks as follows of the newly-founded Congregation of the Christian Brothers :—

“ Amongst the several voluntary associations established for the purpose of education in Ireland there is one which deserves peculiar notice. This is an Institute called ‘ The Brothers of the Christian Schools of Ireland.’ There are at present about forty Brothers, under whose superintendence there are three schools in Dublin; one in Waterford, containing about 700 children; one in Cork, containing about 1,000; one in Limerick, containing about 500; one at Carrick-on-Suir and one at Thurles, each containing 200; one at Dungarvan, containing 250; one at Ennistymon, and one at Cappoquin. We have visited one of the Dublin schools situated in Hanover Street East, and those at Waterford, Cork, Limerick, and Thurles, and are informed that the same system is adopted in all the others. They are all day-schools, and those which we saw were completely filled with pupils.

“ The school in Hanover Street was opened in 1812. It contains four apartments, between four hundred and five hundred children, Mr. Dunphy having been appointed Director by Mr. Rice. There are also three other teachers who are Brothers of the Congregation.

“ The system of education is prescribed by Mr. Rice, and he also appoints the persons assisting him, and is the same in all the schools established under this Institute.

“ In the first or lower school in Hanover Street the children are very young, and are taught merely the alphabet and words of two syllables, the prayers of the Roman Catholic Church, and the small Roman Catholic Catechism; in the second room the children are taught words of three syllables, and, progressively, to read the catechism and to write; in the third they are taught spelling, reading, writing, and the elements of arithmetic; and in the fourth the same course is pursued, with the addition of English grammar, book-keeping, navigation, algebra, and geometry. Some boys in this school are eighteen years of age, and there are a few sailors still older who are learning navigation. The Roman Catholic catechisms are taught in all the schools. The children are chiefly of the class of tradesmen, labourers, servants, and clerks, and some are advanced considerably in arithmetic, and a few in geometry. During the time of attendance in this, as well as in the other schools of the fraternity we have visited, the children are kept in good order, and the masters seldom have recourse to corporal punishment. Mr. Dunphy states in his evidence before us

that, although the first object of the Congregation is the education of children and instruction in the Roman Catholic religion, they are not prohibited from giving literary instruction to Protestants, and that they teach charity and goodwill to mankind without distinction of religion."

The information elicited from the different persons examined on oath before the Commission proved very beneficial in various ways.

The activities of the proselytising societies in undermining the faith of the children attending their schools caused the deepest concern among the Catholic clergy and people throughout the country. They became more alive than hitherto to the dangers to which the faith and morals of the children attending these schools were exposed, and efforts were made extensively to establish schools exclusively Catholic.

In taking official cognizance of the Congregation, the inquiry focussed public attention in Ireland and in England on its work, its methods, and its spirit.

The publication of the Commissioners' Report aroused general interest in the state of education in Ireland, and some Englishmen visited this country in 1825 and 1826 that they might observe the workings of the educational systems described in the Report, and judge for themselves what was actually being done.

It was audaciously asserted and industriously circulated in England that the Catholic clergy in Ireland were inimical to education, and that the Catholic children taught by Catholics were grossly ignorant of the facts of the Old and New Testaments. Many honest Englishmen wished to test the truth of these statements, and came to Ireland expressly for that purpose. Among other honest inquirers who came across on this honourable quest was Mr. Prothero, M.P. for Bristol.

He spent two days in the schools in Cork, and examined

the various classes in secular and religious knowledge. On his return to England he wrote to Br. Joseph Leonard :—

“ Though, as a Protestant, I would wish to see the Bible, without note or comment, read in every school, yet I should declare that nowhere among boys, or even men, did I find a more thorough knowledge of the Old and New Testaments than I witnessed in Peacock Lane Schools.”

About the same time, 1826, a distinguished Protestant clergyman visited the Cork Schools. He tested the boys in scriptural and secular knowledge, and at the conclusion of a close and searching examination, declared with much emphasis that the reports circulated about “ the ignorance of Catholic children taught in Catholic schools were unjust, calumnious, and devoid of foundation.”

To one boy in the school he put the strange and unexpected question :—“ My boy, I am a Protestant minister ; shall I be damned ? ”

The boy looked at him with surprise, and unhesitatingly replied :—“ I do not know that, sir. That is a matter between yourself and God.”

The clergyman was astonished and delighted with the answer, for he had been led to believe that Catholic children were taught, as an article of faith, that all Protestants would be damned.

These English gentlemen on their return home did much by their writings, speeches, and familiar conversations with inquiring friends and men in responsible positions to dispel the clouds of ignorance and misconception in which their countrymen were enveloped in regard to the intelligence of Irish children, and the nature and standard of the education they were receiving from Nuns and Brothers in various parts of the country.

It required no extraordinary acumen to discern the base

and selfish motives which inspired the mendacious allegations regarding the Catholic clergy of Ireland and their attitude towards education.

When we recall the Act of William III., by which every Roman Catholic school in the country was closed, and by which Catholics were subjected to the severest legal penalties for sending their children abroad for education, the audacity of the allegation surpasses comprehension.

The Irish people remembered with national pride that for five centuries their country had been the University of Europe and their countrymen the educators of nations ; that her schools and teachers were in high repute in every Continental seat of learning ; that her schools of art were peculiarly her own, and possessed originality and merit which no scholar questions ; that monuments still remain bearing the highest testimony to the skill and genius of her sons, and that the intellectual condition of her children, when this reproach was made, was due, directly and immediately, to the tyranny of the class who hypocritically bewailed the degradation which for three centuries they had used their power and influence to produce.

CHAPTER XV.

FOUNDATION IN ENNISTYMON—TROUBLES IN LIMERICK—
FOUNDATION STONE OF THE MONASTERY LAID—
SEXTON STREET SCHOOL BUILDINGS COMMENCED—
FOUNDATION IN PRESTON—SUCCESSFUL OPENING
THERE—PROPOSAL TO CHARGE FEES—DECISION ON
THIS IMPORTANT QUESTION—FOUNDATION IN MAN-
CHESTER—INTERESTING LETTER OF THE FOUNDER
TO BR. A. GRACE—FOUNDATION IN LONDON—GOOD
RESULTS.

FOUNDATION IN ENNISTYMON.

The first Foundation after the Confirmation of the Congregation by the Holy See was made in the town of Ennistymon, County Clare.

In the year 1824 Br. Ignatius Rice received a letter from the parish priest of Ennistymon, Fr. O'Loughlin, requesting him to send two Brothers to the town to carry on the education and religious training of the boys in the district.

The conditions under which the Foundation was proposed were not at all attractive, but the charity of the Founder and his ardent desire to extend the benefits of religious instruction to the boys of this remote district induced him to accept the proposal, and not only did he agree to send the two Brothers required, but he promised to give a subsidy of £30 a year to help on the work.

The old chapel, once the parish church, was fitted up for a school, and made as comfortable as possible. Such a structure could not, of course, be transformed into a suitable condition for use as a school, but those were the days when pioneers of education disregarded inconveniences.

The Brothers' residence was a small house situated near the school; but in 1827 a new house was built, and in this they lived until the handsome structure which is now a model little monastery was erected on the same site.

Br. Francis Manifold, the former Major of the Wicklow Yeomen, was appointed first Superior, and had as his assistant Br. Austin Grace, who later became the distinguished Superior of North Richmond Street, Dublin.

"In 1819 a Parliamentary Grant was made empowering the Lord Lieutenant to issue sums of money from the Consolidated Fund in aid of schools established by voluntary subscriptions."

But all Government grants were so managed that Catholics, although forming the vast majority of the population, derived very little or no advantage from them. This building fund was no exception to the recognised practice.

A Royal Commission of Inquiry declared :—

"The practical effect of the working was to enable Protestant clergymen to get money for school buildings easily, and, on the other hand, to discourage applications from Catholics. Out of 431 grants made out of this fund twelve only have been made to Catholics."

Catholics were more than four times the number of Protestants, and if the distribution were equitable the grants to them should be over 1,600 instead of twelve.

The Ennistymon Foundation received one grant of £100 from this fund, but a second application for a grant from the same source was refused. However, the Foundation prospered, and God has blessed the labours of the Brothers in this most Catholic town. The generosity of the Founder, in helping out of his own attenuated resources this little Community, has brought to generations of children since his day in this remote corner of the country untold blessings and graces, and

protected the faith of the people from the proselytising enterprises so active during the tragic period of 1847 and 1848, when famine stalked the land.

Br. Francis Manifold, the first Superior, taught and toiled in Ennistymon for many years, and was venerated by the young and old as a man of great sanctity. He died in Ennis in 1840, and his remains were brought to Ennistymon for interment. Amidst the tears and prayers of a grateful people he was laid to rest in the little garden adjacent to the monastery, which in life he had cultivated and beautified. Many people in the district, even to this day, tell that the night his remains were brought into the town a bright light lit up the sky while the funeral procession moved slowly to the monastery. Beside this holy religious lie the remains of some of his confrères, whose reputation for sanctity and whose place in the religious regard and hearts of the people are not inferior to his own.

In the Brothers' garden, now more than half a century after these humble toilers passed away from the scene of their labours, might be seen, on a quiet Sunday afternoon, the devout and affectionate people of the town walking round in grateful and pensive mood, recalling the memory and the virtues of their venerated teachers, or kneeling in fervent prayer at their graves invoking their intercession.

In words piously eloquent would they tell of the holy men who taught them their prayers and catechism, and how they were to avoid sin and to love and serve God. Many could, even in their old age, repeat the religious instructions, the good advice, and the impressive examples of virtue they heard in youth in the schools at Mount St. Joseph.

Among reminiscences associated with Ennistymon we may quote the following as illustrating the sentiments of popular regard entertained for Br. Rice and his disciples by those who were in touch with them and their work.

Miss Power writes :—

“ My uncle was the Very Rev. Edmond Power, P.P., V.G., Lisdoonvarna. He was born in 1824, and was ordained in 1847. I heard him often speak of Br. Rice, and tell how he himself went to school to the Brothers in Dungarvan when Br. Rice was alive. Every opportunity that arose he would make Br. Rice the subject of conversation.

“ Because he had such veneration for Br. Rice and the Christian Brothers he used to contribute with great pleasure to their schools in Ennistymon.

“ He never liked to preach outside his own parish, but he preached for the Brothers in Ennistymon, and on one occasion he brought me to see the Brothers’ schools in Dungarvan, where he went to school. He and his brother were grateful to God for being educated by the Christian Brothers.”

Another venerable matron, who at the time she recorded her recollections of the Brothers was 82 years of age, wrote :—

“ I knew Br. Mulcahy and Br. Manifold well. The people thought they were holy men and true Christian Brothers. I heard their instructions in the church, and I remember these instructions to the present day. They are treasured in my heart as they were forty years ago.

“ Mr. Manifold died in Ennis, and my father took me out to meet the funeral when his remains were brought into the town. I saw a light like a star up in the air, but it was brighter than a star. I heard the people say it moved along with them as they came to Ennistymon. I often heard my father and other people talk of the light that they saw that night.”

Mrs. Kelly, of Liscannor, Co. Clare, a woman of superior judgement and intelligence, writes :—

“ My father was only five years of age when the Brothers came to Ennistymon, and he went to school to them. All through his life he was greatly attached to them, and used to say they were men who really served God, and worked for the welfare of rich and poor alike. The way he spoke of them made a great impression on me. He often spoke of Br. Rice, and knew him in Ennistymon, having met him when he visited the Brothers there.

“ My father told me of a wonderful incident that happened in Ennistymon on the occasion of the burial of one of the

Brothers whose remains were brought from Ennis. People and children went out to meet the remains. It was night when the funeral procession was coming into Ennistymon, and a bright light was seen over the corpse for miles, until the funeral reached the monastery."

LIMERICK.

Two years after the Founder's visit to Limerick the Brothers there were subjected to considerable anxiety and inconvenience. One of their large schools in the city was carried on in the "Assembly Rooms," Charlotte Quay. The place was built in the year 1770 as a hall for balls, concerts, dramatic entertainments, and other forms of popular amusement. In 1824 the proprietors required the Brothers to give up the place, as they intended to restore it to its original purpose.

Deprived of one of their large schools, the Brothers were much distressed and perplexed. The Bishop, Dr. Tuohy, provided a temporary school and residence for them by giving them a part of the College building at Park, where they continued to reside and teach until they secured the site of their large monastery and schools in Sexton Street. For many years the want of a suitable residence and of permanent school buildings was a source of anxiety to the Brothers in Limerick, but their patient endurance was rewarded by the acquisition in 1825 of the central and valuable site where now stand the well-known Sexton Street schools.

Here on September 21st, 1825, the foundation of the monastery was laid "by the Bishop, in full Pontificals, and in presence of a great multitude of people. The boys of the schools, to the number of 648, attended on the occasion."

On the 2nd of July, 1828, the foundation stone of the schools was laid, with similar impressive ceremonies, by Dr. Ryan, who had been consecrated Coadjutor to the aged Prelate, Dr. Tuohy.

The buildings thus happily begun have been added to from time to time, as the increasing attendance of pupils required and accommodation for the growing Community was needed.

The monastery now has ample accommodation for a Community of thirty Brothers, with its study, community rooms, refectory, and beautiful gothic chapel, all admirably suited to the wants of the Community.

In the class-rooms of the old school in Sexton Street during the past century many of the most distinguished and successful of Limerick's citizens have received their education, and to that old school they look back with affection and reverence.

The names of the sons of the first families of the historic city have been for three and four generations on its roll, and many of their most cherished memories hang round its now venerable halls.

BR. PATRICK WELSH AND THE LIMERICK SCHOOLS.

In 1842 the direction of the schools in Limerick was entrusted to Br. Patrick Welsh, and during the following forty years through his able management the Christian Schools became the medium of education for all the Catholic boys of the city. The buildings in Sexton Street were extended, and branch schools opened in St. Mary's, St. John's, and St. Munchin's parishes. The attendance at the four establishments was over 2,000.

Br. Patrick was born in Limerick in 1808, and entered the Christian Brothers' Novitiate at Mount Sion in 1825. Three years before he had the privilege of meeting Br. Ignatius Rice, when he made the first visitation of the Limerick House. This meeting was for the virtuous youth a very special grace from heaven. On his arrival in Waterford he was received by the Founder with a most cordial welcome. The next seventeen

years of his religious life may be regarded as a preparation for the work to which he was destined in his native city.

In 1852 the Limerick Schools were visited by a distinguished English scholar, Dr. Forbes, M.D., F.R.S., etc. The following year this gentleman published a book entitled, "Memorandums made in Ireland, 1852." In this work the writer eulogises the labours of the Christian Brothers in Ireland, and of the Limerick Schools he says :—

"One of the priests of St. John's was kind enough to take me to the house of the Institute of the Christian Brothers, who may be said to have taken into their hands the education of the Catholic boys of Limerick. They seem most devoted to their vocation, directing all their energies and most of their life to instruction. It is their rule to rise at five in the morning and go to bed at ten at night. They devote six hours daily to school.

"The intelligent Director is very desirous of having these schools visited by as many strangers as please to do so. Besides the schools attached to their own house, the Brothers have other establishments in the city, containing in all about 2,000 pupils. The principal establishment of the Christian Brothers in Limerick, that which I visited, seems to be the model school of the district, and evidently possesses every requisite for a complete education in ordinary subjects of knowledge. It is under the direction of Mr. J. P. Welsh, a gentleman and a scholar. The teachers are all men of learning, as well as piety, and by their singular zeal and their devotion to the cause in which they are embarked, succeed wonderfully in carrying out all the objects of their Institution."

In 1858 the Endowed Schools Commission, of which the Marquis of Kildare was President, in its report says of the Limerick Schools :—

"The Christian Brothers have established six schools in Limerick. In one of these institutions many of the middle class attend. Our Assistant Commissioner inspected these schools. There were present in the schools at the time of the inspection 1,458 pupils, all of whom but one were Roman Catholics. The state of education is noticed as excellent. Several of the pupils could draw very well, their writing was

generally unexceptionable, and the answering in euclid, mechanics, arithmetic, and all the ordinary departments of English education was of very superior order."

In the Report of the Lord Ross Royal Commission on Endowed Schools, 1879, we read :—

" Mr. Hugh Keys Moore, Scholar, Trinity College, Dublin, and Inspector of Primary Schools to the Endowed Schools (Ireland) Commission, reports as follows of the Brothers' Schools, Limerick :—The schools of the Christian Brothers was the first taught by the Brothers which I visited, and everything which I saw pleased me very much. The relations between the pupil and teacher seemed all that could be desired, as there was perfect and prompt obedience, without any sign of fear. The discipline was admirable, the Brothers being able to arrange the boys in any desired way almost without a word. The course of instruction embraces a thorough English education, mathematics, French, vocal music, and elementary science. I examined more than 200 of the boys in one subject or another, and the answering in every case was highly satisfactory. I have rarely heard better singing than in this school. There were 672 boys present.—23rd October, 1879."

Dr. O'Dwyer, Bishop of Limerick, was a pupil of the Limerick Schools, and expressed the sentiments of his fellow-citizens regarding Br. Patrick when he said :—

" He was a most remarkable man, who had wrought great things in our city. He was respected by all classes ; he was loved by all classes, particularly the poor, and what was most remarkable about him was this—that in his own humble, quiet, and unostentatious career he wrought his way by his work for the poor of Christ into a position—a unique position—of love and respect in the hearts of the whole people of this old city.

" By his great administrative ability and his indefatigable zeal he gathered the whole education of the boys of the city into the hands of his own Institution, and had it within his own direction. So great was the power of his personal influence that he made a friend of almost every little boy who passed under him in his schools, and the love that sprung up between them and their venerable master went

out with them into the world, and it came to pass that in after years, when he was an old man, grey, and almost tottering to the grave, he went about in our city loved and revered by us all, who looked to him with the respect that we would look to our common father."

The beauty of Br. Patrick's character, his piety and zeal were specially revealed in his devotion to the religious training of the boys and the instruction of the men of the city.

Among the school-going children he established a confraternity called "The Children of Mary's Love," in which he enrolled several thousands. The object of this society was to obtain the conversion of sinners and the salvation of souls through the intercession of the Blessed Virgin by the united prayers of all the children of the different schools.

For the ex-pupils and men of the city he formed another sodality, and got them to attend on the evenings of Sundays and holidays at the school, where they sang vespers and hymns and received religious instruction. This was long before the sons of St. Alphonsus established their Grand Confraternity in the city, and may be regarded as the precursor of that admirable organisation.

He often held conferences with the Brothers, at which nothing was discussed but the best methods of religious instruction and the most effective means of promoting devotion to the Mother of God among the children. On her principal feasts he arranged General Communions for the boys of the schools, with the cordial approval of the venerable Bishops, Dr. Tuohy and Dr. Ryan. On the morning of their First Communion it was his custom to entertain the boys at breakfast in the monastery, where he had the Brothers to wait on them, while he sat at the harmonium playing sacred hymns and national music for his delighted little guests. Through his co-operation, schools of the Congregation were established in Newcastle, Rathkeale, Adare, Bruff, and Doon.

The Catholic clergy of England in several of the great cities became very anxious to secure the services of the Brothers for their schools. The Report of the Royal Commission in 1825, the subsequent investigations which were originated by it, and the controversies arising from it made known rather widely in England the success of the Brothers as teachers, and, above all, as religious instructors. An organisation such as theirs, in which men devoted themselves entirely to the work of the school, and were free from all other responsibilities, gave promise of the very best educational results.

The first application for a Community of Brothers for England came from Preston in Lancashire. The pastor of this mission, the Rev. J. Dunne, in 1825 applied to Br. Ignatius Rice for two Brothers for his school.

The Founder went over to England to see for himself the conditions and probabilities of this new field of labour. The result of his inquiries is contained in the following letter, written by the Second Assistant, Br. A. Dunphy, to Br. Patrick Corbett, Carrick-on-Suir :—

“ I suppose you have before now heard of Br. Ignatius's return from England. He requests we should lay before you the terms on which the people of Preston would encourage us to go there. They are as follows :—

“ 1. We should keep school for three hours before noon ; then the children go home about twelve, or half-past twelve, to dinner.

“ 2. School is to be held for three hours in the afternoon, from half-past one to half-past four.

“ 3. Catechism or religious instruction to be given twice a week, from six to seven in the evening, for those who do not attend school.

“ 4. Religious instruction to be given twice a week, at eight o'clock, for those employed in the factories.

“ 5. Religious instruction to be held morning and evening on Sundays.

“ Br. Ignatius requests that you consult Br. Joseph and Br. Jerome on these points, and inform him, as soon as possible, whether you think we ought to make these deviations from our present rules to meet the wishes of the Preston people.

“ Waterford, 12 : 6 : 1825.”

The town of Preston rose from the ancient ribchester or fortress at the head of the Ribble. The termination, chester, so common in English local appellations, is from the Latin castra, and marks the site of an ancient Roman military station. Preston derives its name from the number of religious people who at one time lived there, hence Preston or Priests' town. When the Brothers went there in 1826 the population was over 36,000; it is now nearly treble that number. It is a busy industrial centre, with cotton and flax mills, though, in common with other such centres, its activities have been depressed in recent years by economic causes world-wide in their operation. In the vicinity of the town are many pleasant walks, with roads lined by handsome villas. But what appealed specially to the Founder's charity was the vast opportunity offered to the zeal of the religious teacher. Br. Austin Dunphy's letter, just quoted, shows how varied were the needs of this great centre, where Catholic youth were, early in life, sent into factories and mills to work, and being poorly instructed in their religion, were exposed to many dangers. Many demands were to be made on the energies of the Brothers, but this attracted rather than deterred these devoted apostles of the young.

The Founder, having consulted the Brothers and heard their opinions, decided to accept the mission offered in Preston.

We have a letter written by the First Assistant, Br. Patrick Ellis, on August 29th, 1825, in which we read :—

“ Two of our Brothers are to be off for Preston in three weeks or a month. Pray that God may direct us in the choice

of those we are to send, and that, as the English mission is now opened to our Institute, He may afford it every blessing."

The two Brothers were soon fully occupied in the large class-rooms, which were filled by over three hundred boys.

From the first day the school went on well, and the priests and people were highly gratified by the results of the Brothers' work.

It will be observed that the peculiar position of some of the poor boys in Preston, and the conditions of their employment, rendered necessary some deviation from the routine of life observed by the Brothers in Ireland in order to be able to instruct them whenever they could attend. In permitting this the broad charity and practical judgement of the Founder and his Council are to be admired and commended. Another and yet more important innovation soon called for consideration and decision in connection with the Preston School.

There was a managing committee for the school, whose chief business was to secure means for the support of the establishment. The internal control of the school was left entirely to the Brothers.

During the first year the work of the committee and of the school was highly satisfactory. The attendance of the boys was regular, and their progress and conduct most gratifying to their teachers and parents. At the commencement of the second year the committee felt embarrassed as to how the continuation of the funds was to be secured.

Seeing the large and steady attendance of the children, and the great interest the parents took in the school, the committee decided to charge each child attending the school at the rate of from threepence to sixpence a week, according to the circumstances of the parents, and from the amount thus obtained to pay all the expenses of the establishment, including even the maintenance of the Brothers.

This proposal was contrary to the custom of the Congregation, and consequently the Brothers rightly considered it so important that, before acquiescing, they should submit it to their Superior for his approval. Considering the great need that existed for providing for the education of the boys, and unwilling to interrupt the good work so happily begun, Br. Ignatius Rice approved of the arrangement proposed.

For twenty years the Brothers continued the good work in St. Wilfrid's parish, but in 1847 the schools there were closed, and the Community was transferred to St. Austin's, where they maintained flourishing schools until 1875, when circumstances, to which we will refer later, compelled their withdrawal. To this day the kindly Catholic people of Preston cherish affectionate and grateful recollections of the Christian Brothers.

FOUNDATION IN MANCHESTER.

Another tempting mission was offered to the Founder by the Catholic Board of Manchester.

As in Preston, the special need of religious instruction among the mill and factory hands appealed strongly to Br. Ignatius Rice, whose charity ever responded to the urgency of a claim for help from the spiritually destitute, the poor, and the uninstructed.

A Brother writes of Manchester as he then saw it :—

“ Manchester is a large town on the east bank of the river Irwell, and on the left is the town of Salford. Several bridges connect the two towns, while Manchester is intersected by numerous branches of canals, which are bridged in various places.

“ Long piles of warehouses with pillared and stately fronts, great grimy mills with their smoking shafts rising high against the murky sky. There are streets of all kinds, some with glittering shops and vast hotels, others grimy and squalid, frequented only by the hard-tried children of toil and penury.

“ The town is filled with crowds of busy workers of every class which trade and industry press into their service ; there are

clerks, travellers, and agents ; swarms of mechanics and artisans, factory operatives and factory girls, all hastening to or from their offices, their workshops, and their mills."

Two Brothers were required to begin the work in this great commercial and industrial centre. The nature of the work and its value may be inferred from the conditions proposed in the application received by the Founder in 1826.

The duties of the Brothers will be :—

1. To visit the sick and prepare them for the Sacraments.
2. To prepare children for First Communion.
3. To instruct adults and others in the duties of their religion.
4. To superintend day and Sunday schools.

Br. Rice rejected the first condition as not falling within the proper sphere of the Brothers' vocation, and as incompatible with their Rules. The rest he accepted, not only as consonant with the Brothers' vocation, but very much in harmony also with the zeal of the Congregation for religious instruction and the spiritual welfare of the young and ignorant.

Br. Joseph Murphy, who had initiated the School in Preston so successfully, was ordered to proceed to Manchester to begin the work there.

Br. Austin Grace, who had just made his profession in Mount Sion, Waterford, was sent to Preston as Superior. We are grateful that we have the letter written to him on this occasion by the Founder, whose pious and humble sentiments, as well as his prudence and candour, are here beautifully and unconsciously disclosed.

LETTER OF BR. I. RICE TO BR. A. GRACE.

" Our London Mission has caused us to make some changes both here and at your side of the water, of which you must be aware before now, and of our determination of having you take charge of the Preston House. We have done this in order

to make trial of your prudence, judgement, and general capabilities in this position, and I hope that you will give that satisfaction which we have anticipated in making this appointment.

“ You, being yet very young in religion and placed over a senior Brother, will require great watchfulness over yourself to perform well the duty assigned to you, and you should beg frequently from God light and grace to succeed in your responsible position according to His Holy Will. Above all, beg of Him to give you the Virtue of Humility, which is so necessary for religious in every station, but particularly for those who have the care or direction of others. If you only acquire this virtue it will always guide you safely, be your paths ever so obscure or difficult.

“ Never allow vain notions of your own sense, ability, or other natural or acquired qualifications to take root in your mind, but always beseech God to make known to you your sins and imperfections.

“ Ask Br. Lewis’s advice how you should act in your business and relations with the priests and other gentlemen with whom you will have to deal in Preston.

“ You should be always careful never to do or say anything which would give the least offence.

“ Mr. Trapps informed me in Dublin that the Brothers should have an opportunity afforded them of hearing Mass every day. Let me know if this be done.

“ Mount Sion, September 20th, 1826.”

The record of Br. Austin’s edifying and useful life in the Congregation, and his splendid services in the cause of education through a long period and varied responsibilities, show how faithfully and fully he practised the wise counsels of the saintly Founder.

Br. Grace was born in Callan in the year 1800, and was the youngest member of his family. His parents died while he was yet a mere child, but his eldest brother acted the part of a father towards him, ever treated him with affection, and had him well educated. He acquired a good knowledge of mathematics and general literature.

Whenever Br. Ignatius Rice visited Callan he was hospitably entertained by the Grace family. Between young John Grace

and the Founder of the Irish Christian Brothers mutual friendship and esteem sprang up.

Through this intimacy with the Founder the younger man acquired some knowledge of his charitable works, of his Congregation, and of the religious life. At the age of twenty-three the question of a choice of some state of life naturally engaged his serious attention, and he felt strongly attracted to the religious state and the mission of the Catholic educator. This attraction he soon began to regard as a special grace from God, and, influenced by the example and virtues of Edmund Rice, he resolved to give his life and talents to this meritorious work. He was a youth of studious habits, and was a close student of the history and language of his country, in both of which he had attained a high standard of proficiency. Even at this early age he possessed that unconscious dignity of manner and cultured style in speaking and writing for which he was noted all through life.

On his reception of the habit he was assigned Saint Augustine, the great Bishop of Hippo, as his patron, and hence he was known among the Brothers as "Br. Austin Grace." To his association with the Founder in his early life he gratefully ascribed the grace of his vocation to the Congregation, as well as the many graces which flowed from it. Up to the death of the Founder, Br. Austin Grace entertained for him sentiments of more than filial affection. He revered him not only as his religious Superior, and loved him as his best friend, but venerated him as a great servant of God—as a man of rare virtue and sanctity. The memory of Br. Ignatius Rice was ever dear to him, and there were few subjects on which he would talk so delightfully, and with more pleasure, than on the events of his early religious life and his recollections of "our holy Founder," as he reverently called him.

Br. Austin Grace's good dispositions were diligently cultivated

in the novitiate, in which the experienced judgement of the Founder aided the zeal of a most devoted novice-master. Even when many cares engrossed the attention of the Founder he continued to take a close interest in the formation of the novices.

It was in an atmosphere of fervent piety and recollection Br. Austin found himself in Mount Sion, and right generously and faithfully did he correspond with the graces there granted to him. Indeed, to him may we apply the words: "But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day." (Proverbs iv., 18.)

His first mission was Ennistymon, Co. Clare. Of this an eye-witness wrote :—

"It is most edifying to see on Sundays and holidays the pastor at one end of the chapel preaching in English to one part of the congregation, and the young religious at the other end most fervently instructing through the medium of the ancient language of their country those to whom the English tongue was unknown."

The next scene of his labours was Preston. Of him it was said :—

"No man in the old Catholic town of Preston was more esteemed than Mr. Grace. Parents of all ranks thought it an honour to place their children under his care."

And a priest, who had been in youth a pupil of the school in Preston, says :—

"In all my experience I have met no one, neither priest nor bishop, comparable to Br. Grace as a religious instructor of youth."

But it was in the O'Connell Schools, Dublin, that Br. Grace was destined to find scope for his ability and rare endowments. For forty years the schools flourished under his direction. It is worthy of note that at the same period the educational establishments of the Congregation were under the remarkably

able management of such men as Br. Grace in Dublin, of Br. Welsh in Limerick, and of Br. Duggan in Cork.

Br. Austin's veneration for O'Connell and his affectionate loyalty to his memory were among his many admirable characteristics. William Bernard MacCabe, author of "The Last Days of O'Connell," in describing the funeral of the Liberator, writes :—

"Next came the pupils (about 600 in number) of the Christian Schools, North Richmond Street, each bearing a white wand, trimmed with crape at the top, and having on the left shoulder a crape rosette with an 'O'Connell button' in the centre. It was an interesting sight to witness these six hundred little ones, all presenting a neat appearance, highly creditable to the institution in which they are receiving their education, taking part in the solemn ceremonies of the day, and to look forward a few years and contemplate them in their various walks of life, bearing testimony by their usefulness as citizens to the value of the careful instruction given them in their early years. In front of these children was borne a banner richly trimmed and in deep mourning. On the front were richly emblazoned the arms of the Christian Brothers, with the motto, 'Signum Fidei.'

"No part of this imposing and solemn spectacle was calculated to impress the mind more forcibly and more pleasingly than this gathering of little children. Our own mind was deeply affected by it, and we breathed a silent prayer that the benevolent intentions of the founder of the school, whose mortal remains they were accompanying to the silent grave, might be fully accomplished in their regard.

"Immediately before the clergy, and after the children, came their excellent teachers, the Christian Brothers, in deep mourning, wearing rich scarfs and hat-bands. Among them we observed the respected Superior of the Order, who resides in Waterford, as well as members of the Brotherhood from the provincial towns and from England.

"From the near relation which the establishment in North Richmond Street bore to O'Connell, as well as from the great respect which the Cemeteries' Committee entertain for the gentlemen who so worthily preside over it, it was arranged that the children and their respected teachers should have the distinguished privilege of entering with the clergy and the family of the Liberator the enclosed space which immediately encompasses the vault.

"We observed Mr. Grace, the worthy Superior of the Richmond Street House, with his hand reverentially placed under the coffin. He was deeply affected. Indeed, we have heard Mr. Grace declare that the death of O'Connell affected him more sensibly than the loss of his nearest and dearest relatives."

One of his intimate friends wrote :—

"In any station in life Br. John Augustine Grace would have been a remarkable character. To those who knew him well it was apparent that he was a man of great faith and of firm trust in God. Such was his prudence that his advice was sought by men of position on matters of importance, and his opinions were heard with deference. He was not demonstrative in proffering friendship, but he had an affectionate heart, and it is well known that on occasions of trial he ever proved himself a true friend. His conversation was most interesting and instructive, though on all occasions leavened with charity and prudence.

"In fine, the character of Br. Austin Grace was summed up, and feelingly expressed, by that eminent Irishman, the Honorable Judge O'Hagan, when he said, 'I have never known a man more devoted to the service of God.' "

FOUNDATION IN LONDON.

While the Founder was trying with the limited number of Brothers at his command to supply labourers to the fields opened up to the labour of his sons in Preston and Manchester, a yet more urgent appeal to his charity came from a populous and poor district in London.

The mission now pressing for the services of the Brothers was originally founded by the celebrated Fr. Arthur O'Leary towards the close of the eighteenth century. It was known as St. Patrick's, and was a poor district in the East End. The schools were situated in Dean Street, Soho, and when the Brothers took charge were attended by about one hundred wild and disorderly boys. The condition of these poor

lads as regards religious instruction and morality was truly lamentable. Though the school had been established for twenty years, not one of the boys had made his First Communion at the time the Brothers arrived.

It was not unusual for the police to come into the school and, in presence of the teachers and pupils, arrest some of the boys and take them off to prison for some petty thefts or other offences. Parents often, too, visited the school, and invited the masters to accompany them to a neighbouring tavern to drink. The invitation was not always refused. The historian of the Foundation quaintly remarks :—

“ At this time in the East End there was but little thirst for knowledge, and it required considerable time, patience, and perseverance to whet the appetites of the young folk for literary or scientific lore.”

But patience and perseverance conquered, and in time the boys became very religious, docile, and studious, and formed the most grateful and affectionate attachment to the Brothers, who, as they themselves recognised, had rescued them from ignorance and vice.

In the upper room there were 100 pupils and in the lower 150. The order, discipline, and application of these boys became the admiration of all interested in their education.

The school was well supported, and every year “ the Governors of the Charity ” supplied each boy in the school with a nice uniform—green cap, green jacket, green vest, green trousers, and a pair of boots. In that age such a showy and brilliant display of colour would be regarded as picturesque and in good taste.

The Founder was well pleased with the reports from the three English Communities, and blessed God for the fruitful labours of the Brothers amongst the poor workers of these populous cities.

FOUNDATION IN ENNIS.

But nearer home dangers at this time menaced the faith of Irish children, and a call to its defence came from Ennis, the capital of the County Clare. "Bible Readers" had invaded the town, and were active in attempts to proselytize the children. As in other places, these apostles of error presented to the Catholic people a debased form of Christianity, which they tried to make attractive by bribes and doles. They met with little encouragement or success, but they were a danger that could not be disregarded.

The Founder promptly responded to the earnest solicitations of the Bishop and of the Very Rev. Dean O'Shaughnessy, then Parish Priest of Ennis.

The only class-rooms available were two big, roughly-constructed, and poorly-furnished rooms in an old corn store, while the house prepared for the Brothers' residence was a thatched structure of ancient standing, built on the roadside a short distance from the river Fergus.

In January, 1827, Br. Jerome O'Connor and Br. Ignatius Barry were sent by the Founder to begin operations in Ennis. Br. Jerome, it will be remembered, was one of the two young men who in 1809 volunteered to go to Mount Sion from Cork and place themselves under the guidance of Edmund Ignatius Rice. With the Leonards and other worthy young men he had built up the Cork Monastery and Schools. He was the first Director of the House when it was opened in 1811, and held that office at different periods during subsequent years. In 1823 his strong attachment to the Congregation and to the Founder impelled him to leave his loved and cherished home by the Lee, place himself under the authority of the Superior General, and pledge allegiance to the new Constitution. Now at the call of this revered Superior he left Mount Sion

to undertake this new mission, so poor, so difficult, and so unattractive : unattractive to the merely natural man, but full of appeal to the man of faith.

Br. Jerome was a most saintly character, and his companion, Br. Ignatius, shared his holy spirit, so that in a short time the school under them acquired a high reputation and was filled with children. The impression left by these fervent religious on the people of Ennis was salutary and lasting, and half a century later they were spoken of with reverence and affection.

Among the traditions of these Brothers in Ennis we may quote the following :—

“ They had the grace of God about them, and many through them were led back to God and restored to His love and friendship. I well remember how the example and advice of one of their pupils had a very salutary effect on his own father, and produced an edifying change in his whole manner of life.

“ This man had drifted in many ways from what he should have been, and had persisted for a long time in disedifying and irregular courses.

“ One day his son, who had been taught by the Christian Brothers, spoke so very earnestly to him of the ingratitude the sinner shows to God and his Redeemer, of the wickedness of sin and the happiness and beauty of virtue, that the poor man was completely won over, and from that day lived a new life. He became a daily communicant, and some years after died a most holy death. His son entered an austere religious order and led a very holy life.”

From one of the oldest inhabitants of Ennis we have some interesting “ recollections ” of the Brothers, written in 1912 :—

“ The reason why the Christian Brothers came to Ennis was to oppose the teachings and principles of the ‘ Hibernian Schools.’ Dean O’Shaughnessy, who was Parish Priest in Ennis, burned publicly the literature and books of these proselytising schools. My father, and others of his time, used to tell how the Christian Brothers who first came to Ennis worked for religion and morality among the people. They established a Christian Doctrine Society, and on Sundays used to read and explain books on religious teaching. They read

very often the works of St. Liguori on Sunday in the church, and a large number of people attended these lectures and instructions. No one can estimate the amount of good these lectures did to the people of the parish. At the end of the religious instruction all said the Rosary of the Blessed Virgin. The words of the Brothers had great influence on the people, because all regarded them with reverence and respect."

Yet another tells of the great charity of the Brothers, and mentions how Br. Mulcahy used to help the poor and the sick. Very extraordinary, indeed, are the acts of self-denying charity told of this saintly man. In reading the edifying, though imperfect and careless, records of these holy men, we feel as if we had alighted on an extract from the Life of St. John of God, rather than on the unvarnished and simple statements of some rustic moralist preserving for posterity the memory of worthy deeds done in the secrecy and obscurity of an Irish town by Christian Brothers, whose instinctive dread of public notice or appreciation effectively veiled their beneficence, and of whom it can be said :

" They did good by stealth,
And blushed to find it fame."

CHAPTER XVI.

DIFFICULTIES OF THE COMMUNITY IN CORK—UNION WITH THE CONGREGATION—BR. BERNARD DUGGAN—GOVERNMENT OF THE CONGREGATION TRANSFERRED TO DUBLIN—NORTH RICHMOND ST., DUBLIN—O'CONNELL SCHOOLS—CHARACTERISTICS OF EDUCATION IN THE CHRISTIAN SCHOOLS.

Meantime the cloud overhanging the Community in Cork grew heavier and darker. Time had not in any way mollified the feelings of the Bishop, and he became more and more set in his determination not to allow the Brothers of Our Lady's Mount to unite with the rest of the Congregation under the government of the Founder. In 1823 Br. Jerome O'Connor left the Community to join the Congregation under Br. Ignatius Rice.

At this period the Brothers in Cork were sadly in need of suitable subjects. Few presented themselves, and of these some were found unfit, while others, observing the unsettled and precarious state of the Community owing to the unfavourable attitude of the Bishop, looked for a more permanent form of life, and went to Waterford to join the Congregation under the Founder.

A great affliction fell on the sorely-tried Community in 1825 through the death of the Rev. Denis Lyons. This exemplary priest had been to the Brothers a benefactor and advocate. Everywhere, and at all times, the influence of his name and character sustained them in their trials and hardships. Even on his death-bed his thoughts were with them. He said :

“Silver and gold I have not, but let my brother sell my books and give the proceeds to my dear friends, the Brothers.”

His good brother, Mr. Thomas Lyons, after the death of this holy priest, would not dispose of his books, but invited the Brothers to take any they pleased for the use of the monastery, and gave £100 to the Community instead of the remainder, which the family retained. He also sent to the monastery the chalice and vestments of his saintly brother as a token of his affection and attachment.

Fr. Lyons was only thirty years of age at the time of his death, but his learning, ability, and sanctity had already attracted the notice of his superiors, and he was offered a bishopric ^{as proposed} in one of the Colonies. This dignity, however, he declined, preferring to labour at home for the advancement of religion and the moral and material improvement of his fellow-citizens.

Providence supplied a friend to fill the place of the benefactor the Brothers had lost. This good friend was Father Bartholomew Russell, O.P., who returned about this time from Lisbon, where he had been ^{prosecuting} prosecuting his studies. He soon became intimate with the Brothers, appreciated highly the services they were rendering to religion and education, and lost no opportunity of pressing their claims and needs on public and private benevolence. On many occasions he afforded them the counsel and guidance which the difficulty and delicacy of their position at this time required.

The Cork Community, though in heart and spirit united to the Founder and the Congregation, and earnestly longing for full and open recognition of that union which they felt was right and necessary, had not yet nerved themselves to take the final and decisive step. An event occurred in 1826 which determined them to defer no longer the profession of their allegiance and submission to the Superior General.

Towards the end of 1825 a very promising Postulant entered the North Monastery. This young man was known during a long and meritorious life in the Congregation as Br. Ignatius

Barry. After some months in the monastery he realised the uncertainty of life in an isolated Community, such as Cork then was, and with the Bishop so estranged. He decided, therefore, to leave the North Monastery, and went to Mount Sion to join the Congregation under Br. Ignatius Rice.

The departure of one so promising, and the imminent probability that others would follow his example, precipitated the decision to which, however, the Community had long looked forward. In accomplishing this delicate movement, the Brothers displayed the prudence which had governed and directed their actions all through this critical period.

The staff was small for the requirements of their large establishment, and, in order not to disturb the work of the school, it was arranged that the Brothers should go, one at a time, to Waterford, make their profession, and return immediately to resume their duties in the school.

Br. Baptist Leonard was the first to start for Mount Sion, where he was received with the warmest affection by the Founder and Brothers. Without delay he entered on a Spiritual Retreat, and at its conclusion was professed as a life member. Secure in the conviction that he had done what was pleasing to God and profitable to the Congregation, he returned to Our Lady's Mount. On the day of his arrival Br. Joseph Leonard left for Mount Sion, entered on his Spiritual Retreat, and at its completion made his perpetual profession on June 1st, 1826.

The next member of the Cork Community to proceed to Mount Sion was Br. Michael Paul Riordan, who later filled the high office of Superior General in the Congregation with ability and success. He was a native of Cahir, in the County Tipperary, and held an important position in business in the city of Cork before entering the Congregation.

As he had not been one of the early companions of the

Founder, like the Leonards, Br. Jerome O'Connor and others, it was necessary that he should be regularly admitted, receive the habit, and make his novitiate before pronouncing his Perpetual Vows. This being done, he was admitted to perpetual profession the following year.

The Cork Community was now formally united to the Congregation after four years of anxiety and patient waiting. The union gave the greatest satisfaction to the holy Founder and the whole Congregation, but nowhere was that joy felt in fuller measure than in Our Lady's Mount, Cork, though the Brothers there knew that it would bring upon them no small tribulation.

Br. James Bernard Duggan had entered Our Lady's Mount immediately after the departure of Br. Ignatius Barry for Mount Sion, and now it became his turn to go to make his novitiate under Br. Ignatius Rice and be admitted by him to the Congregation. He set out for Waterford, bearing with him a letter from Br. Baptist Leonard to the Founder, in which he writes :—

“ I assure you that I consider James Duggan an instrument destined by Providence to raise our Institute to that degree of utility for which it seems destined, and to which he is so eminently qualified to raise it.”

The prediction of Br. Leonard regarding “ James Duggan ” was realised in very full degree by his splendid services to the Congregation and to Catholic education.

Br. Duggan was born in Cork, and in his early years was fortunate in having as his intimate associates members of the literary, social, and religious societies which were then active in the city. He gratefully acknowledged his indebtedness to his teacher, Mr. McIntosh, for the excellent training he received in his school. The finest passages of the poets and the speeches of the best orators were favourite reading with

Mr. McIntosh, and his fine declamatory style revealed to his pupils their charm and strength. Young Duggan caught their style and spirit in an eminent degree. His uncle's home in Cork was a centre of attraction for the brightest literary characters of the south. From this society James Duggan derived pleasure and education in the best sense, and to it he contributed no small share of literary and musical attractions, for he had talents of no mean order as a writer, an orator, a singer, and a conversationalist.

At the age of twenty-six he turned his attention seriously to the choice of a state of life, and asked the advice of Fr. B. Russell, O.P., one of his dearest friends from boyhood. Without a moment's hesitation Father Russell said, "Throw in your lot with the Christian Brothers." Acting on this advice, and led by his own innate goodness and God's holy inspiration, he applied to be received among the Brothers at Our Lady's Mount. To the members of the Community the virtuous and edifying life, the fine character and talents of the young man were well known, and hence his admission was a subject of much satisfaction to the Brothers and their friends.

We shall here allow an old pupil of his, Mr. D. F. Giltinan, to tell the story of his life and work in the Cork schools. He writes :—

"Mr. Duggan flung himself into the little army which had set itself the formidable task of conquering the demon of ignorance among the poor. In his earliest days in religion he enjoyed the intimate friendship of Edmund Ignatius Rice. He first taught in Cork, and for some years filled the important office of Master of Novices, and it was there that he had the happiness of receiving into the Brotherhood the gifted and amiable Irish litterateur, Gerald Griffin.

"In 1858 he became head of the schools in Cork, and it was during his time as Superior of the Monastery that the vast expansion of the schools in Cork was accomplished. He had the satisfaction of seeing the buildings in Peacock Lane enlarged to double their original extent, and the branch schools founded

and flourishing in Sullivan's Quay and Blarney Street, till the roll of pupils had grown from its original number, 600, to its present strength of over 2,000. He was truly a model teacher—a noble type of the Christian instructor, of which his Congregation has produced so many splendid examples. A thorough educationalist in the highest sense of the word, he was well versed in all the systems, and as he continued all through life an earnest student, few men were more capable of grasping and solving the difficult problem of education, a problem which has occupied the greatest intellects of our time. Being a master of the philosophy of education, he was a most successful teacher in practice. Gifted with a rare faculty of understanding the capacities of children, and a no less remarkable power of winning their hearts, he had a truly wondrous facility in imparting knowledge to them.

“His interest in his pupils did not terminate at the school gate. It followed them into their homes, and was quick to recognise how necessary it was that the homes should be healthy and well ordered to render the home influence good and salutary. Thus he was the first, we believe, in Cork to carry into practice the oft-commended importance of providing the working classes with wholesome dwellings. With money presented from time to time by friends of the monastery, he built, in the immediate neighbourhood of the schools, a number of model cottages, suitable in rent and accommodation for working people. This provident scheme has exercised a most beneficial effect on the material and moral condition of the people of the district.

“Thus admirable as a man, as a Christian Brother, and as a social reformer, Brother Duggan was, above and before all, a most exemplary religious. It was in the pious intercourse of the monastery that the most beautiful features of his character came into play. Bonds of strong affection and mutual reverence united him to his brethren in religion, and they bear loving testimony to his thorough devotedness to every duty required in the monastic state—a devotedness which was not relaxed even when accumulated years and consequent infirmity would have amply justified relaxation.”

The amalgamation of the Community in Cork with the Congregation was effected after fervent and continued prayer. Subsequent experience shows that it had the approval and blessing of God. But for the present the Brothers had much to endure from the censures and active opposition of those

who were incapable of understanding their motives, and who disregarded the great personal sacrifices they had made in the best interests of religion and education.

Difficulties and embarrassments multiplied until it seemed that nothing but the hand of God could quell the tempest, or save from ruin the good work they had launched. Their satisfaction at being united to the Founder and to the Congregation consoled them in their afflictions, and gave them confidence in the ultimate triumph of their cause. Nor at this hour of gloom and trial were strong and able friends wanting to the Community. In this crisis Father Russell, O.P., the great Father Mathew, the distinguished Father Leahy, O.P., who later became Bishop of Dromore, and others equally influential, encouraged and sustained them.

The schools continued to prosper, and many of the past pupils had risen to positions of responsibility and affluence in the city. These looked back with gratitude to the Brothers, who had prepared them for the duties and responsibilities of life, and made possible the success they had attained. They did not conceal their admiration for their old teachers, and extended to them practical sympathy and loyal support. Thus the lowering clouds in time dispersed, and Our Lady's Mount steadily advanced to the front among the best scholastic establishments of Ireland.

Having happily secured the union of all the Houses in one closely-knit organisation, under a central government, the Founder turned his attention to another project which for some time he had carefully considered, and regarded as most important for the development of his Congregation. This was the transference of the government of the Congregation from Mount Sion to Dublin. To have its headquarters in the metropolis was for many reasons most desirable and necessary. Relying on the friendship and co-operation of his

great benefactor, Dr. Murray, the Founder determined to carry the proposal into immediate effect. With this intention he set out for Dublin in July, 1826, and on his arrival called on the Archbishop to submit to him his project and to hear his opinion and advice. The Archbishop received him with his usual cordiality, entered whole-heartedly into his views, and promised his co-operation.

In fact, before Br. Ignatius Rice explained the purpose of his visit, His Grace had already decided that it would be most advantageous to the Congregation to have its central government in Dublin, and he was, therefore, much pleased to find the Founder and himself planning on the same lines for its welfare and progress.

He further proposed that the new buildings should be erected in his own parish of St. Mary's, for, though there were at that time three establishments of the Brothers in Dublin, none of them was in St. Mary's parish. There was in that populous and extensive district only one wretched elementary school in Liffey Street, under a secular master, and with a small and irregular attendance.

The Archbishop assured the Founder that his own parish would have been the first in which he would have established the Brothers, if he had not been engrossed with the erection of the Pro-Cathedral in Marlborough Street. Now that the edifice was nearly completed, he was in a position to help other necessary works. So anxious was His Grace to see the Brothers established in his parish that he proposed to open temporary schools for them until permanent buildings could be erected. The Founder entered zealously into the wishes of the Archbishop, and without delay a committee of some of the parochial clergy and a number of benevolent Catholic gentlemen was formed to provide the necessary accommodation and support for the Brothers. A house in Jervis Street, No. 42, was rented for the purpose, fitted up with school

furniture, and opened for the reception of the children in June, 1827. Br. Bernard Dunphy and Br. Bernard Duggan, of Hanover Street, took charge of the new school. Soon the two rooms were overcrowded, and a third room was furnished and opened. This was the immediate fruit of the Founder's visit to the Archbishop, but greater things were, in God's designs, destined to follow.

It is interesting to record that in No. 64 Jervis Street there was at this time a remarkable private pay school under the presidency of a young priest, Fr. Meagher, who afterwards rose to eminence in the Archdiocese.

Many youths who entered the Sacred Ministry received their early education in this school, among them the patriot, poet, and writer, Fr. Meehan, to whose brilliant talents and untiring labours Irish literature and archæology are deeply indebted. Among other distinguished pupils of this Academy was Br. Richard Anthony Maxwell, the fourth Superior General of the Congregation. Nor should we omit to mention that while this youth, who subsequently became such a distinguished member of the Congregation, and directed its course with consummate wisdom in rather critical times, was pursuing his studies in No. 64, another equally remarkable youth, Br. James Aloysius Hoare, was as a young Brother teaching in the first room at No. 42. Br. J. A. Hoare later became Superior General of the Congregation, and was Br. Maxwell's immediate predecessor in that high position.

Jervis Street was then one of the best parts of Dublin, having been built towards the end of the eighteenth century by a wealthy Alderman, Sir Humphrey Jervis. This enterprising gentleman built what was then known as "Essex Bridge" over the Liffey, using in the structure the stones of "Old St. Mary's Abbey." This bridge has been replaced by one of more modern design, and re-named "Grattan Bridge."

Catholic Emancipation was not yet secured, and the Archbishop and the Founder felt that the project of a new Foundation in Dublin required to be negotiated with extreme caution. Bigotry was still strong in the city, and forces would soon be set in motion to frustrate the scheme if it became known publicly. The acquisition of a site for such a purpose would meet with opposition of another kind from vested interests and property-holders. Consequently a wise reticence was observed. The Founder had in Dublin at that time a friend in whom he could safely confide. This was an excellent Catholic layman, Mr. Bryan Bolger, a gentleman of good social position and of the highest character. He was an architect by profession, and, though in the employment of the Dublin Corporation, was at liberty to do business on his own account also. To him the Founder disclosed his intentions and the proposals of the Archbishop. As he expected, Mr. Bolger, with the utmost alacrity, offered his co-operation, and expressed his extreme pleasure in being able to further the pious intentions of Br. Rice, for whom he entertained the warmest admiration and affection. He was commissioned to secure the most eligible site possible for the new establishment within the Marlborough Street parish.

Having accomplished his purpose, the Founder returned to Mount Sion ; but in the course of the following year we find him often back in Dublin trying to bring to a successful issue this important business.

He wrote to all the Houses asking the Brothers to pray fervently and constantly for the success of this undertaking. Writing from Hanover Street on the eve of the Spiritual Retreat in December, 1826, he expresses his thoughts and anxieties thus :—

“ I shall not be able to return to Mount Sion until the latter end of next month (January, 1827). We are still disappointed

in not getting the ground on which to build our house and schools in Dr. Murray's parish; and all the Brothers have been written to, to offer prayers to Almighty God, and in a particular manner during the Retreat, to procure a suitable site for the purpose, so that you will, please, join your prayers with the rest until such time as God is pleased to hear us."

Mr. Bolger had been meanwhile untiring in his search for a suitable site. Many places offered, but had to be rejected through defective titles or the prohibitive prices demanded. It was not until the spring of 1828 that the ground on which the O'Connell Schools now stand, in North Richmond Street, was secured. The place at the time it was purchased by Mr. Bolger was unenclosed, and few houses of any kind were built along any part of the North Circular Road. Time has amply proved the soundness of the judgement of Br. Ignatius Rice and his advisers in selecting this admirable site. It is central, elevated, and open, besides being conveniently remote from noisy traffic. It has in every respect been found most suitable for the purpose intended. A member of one of the Dublin Communities, writing about the new site to a confrère in the country, says :—

"I think the new site will please you. We shall have at least two very desirable elements to enjoy there, good air and good water. And perhaps I need not remark to you that the latter is not of the very best quality, generally speaking, in Dublin."

The Rev. P. M. McSweeney, in his interesting account of a "Group of Nation Builders," writes :—

"There has always seemed to me something appropriate in the fact that it was on the rising ground stretching from the mouth of the Tolka river towards Mountjoy Square and Phibsborough, the scene of Brian's great victory in 1014, that the little army of Irish scholars encamped, and commenced the battle for the recognition of the historic and literary glories of Ireland's past. In Summer Hill lived John D'Alton; in James's Street, James Hardiman in Bayview Avenue, New-

comen Place, and later in Buckingham Street, John O'Donovan ; in Portland Street, O'Curry ; in Summer Street, the O'Longans ; whilst in 21 Great Charles Street, in the house of George Petrie, was the office of the Historical Department of the Ordnance Survey.

" In the centre of this district, in the year 1828, O'Connell laid the foundation stone of the famous O'Connell Schools, or, as they are sometimes called, Richmond Street Schools. Here the children of O'Curry and O'Longan received their early education, and as an alumnus of these schools I am in a position to state that the spirit of devotion to Ireland was ever to be found in them." (P. 42.)

Mr. Bolger purchased the property in his own name, and obtained a lease for 980 years, dated from the twenty-fifth of March, 1828, for which he paid "a fine of £200." On the eighth of December, 1829, six months after the passing of the Emancipation Act, he resigned this lease to three of the Brothers—Edmund Rice, Edmund Dunphy, and Patrick Ellis. In the Deed of Assignment he declares :—

" That he had no benefit or interest in the property, but acted as a trustee for the Brothers, who paid all the rents and the fee of £200."

The ground being now secured, Mr. Bolger was directed to draw up plans for the buildings according to instructions and suggestions submitted to him by the Brothers.

Preparations were already in progress for the removal of the novitiate and government of the Congregation from Waterford to Dublin. Hanover Street House, being the most commodious of the three then in Dublin, was selected as their temporary abode until such time as the new monastery would be ready. Accordingly, on March the nineteenth, the Feast of St. Joseph, 1828, they left Mount Sion, hallowed by so many memories, and on the evening of that day reached their temporary abode.

It was with feelings of the deepest sorrow that the Brothers

on this occasion, old and young, moved away from that beloved home, Mount Sion, the cradle of their Congregation, the scenes of their Founder's early trials and anxieties, and the centre of so many sacrifices and such heroic virtues.

“ More dear in its sorrows, its gloom, and its showers
Than the rest of the world in its sunniest hours.”

Though the Founder no longer presided over Mount Sion, his spirit remained, and the Community he left there to perpetuate the work he had established and watched over during twenty-five years has faithfully maintained the reputation and early traditions of this first foundation of the Christian Schools.

And here may we tarry for a brief moment to record the deep veneration with which not alone the Brothers of the Christian Schools, but Irishmen of every class and creed look to Mount Sion, and honour the spot on which were laid the foundations of that Irish Congregation which has done so much for the spiritual and intellectual elevation of Catholic youth in many climes, but especially in the dear homeland.

Since the morning on which Edmund Ignatius Rice raised the standard of his Congregation on Mount Sion the onward march of Irish youth to the full enjoyment of educational facilities, in harmony with the traditions, the genius, and the aspirations of the Irish race, has never known reverse. We have seen that, as early as 1825, the schools of the Brothers had already extended the scope of instruction beyond the primary school requirements, and given their boys advanced courses in mathematics, mensuration, surveying, navigation, and book-keeping.

The Royal Commission of 1825 manifested no little anxiety regarding the teaching of Irish history in the schools, and their condemnation is no small tribute to the patriotism of the Congregation and to the courage of the Brothers. We may

safely affirm that no Royal Commission could detect or curb the influence of the Christian Brother among his pupils, or prevent him from teaching what his own deep convictions and a sense of what he owed to truth and to his country demanded.

The first pupils of Edmund Ignatius Rice in Mount Sion would, in their old age, tell how he taught them the history of their country, of its great schools and missionaries, of its holy places, of its sufferings, and of its fidelity to faith and principle.

The Christian Brothers were only one of the admirable and holy Institutes which rose at this period to revive the faith and rekindle the light of learning, well nigh extinguished, among the youth of Ireland ; but their mission, being entirely to the Catholic boys of the country, it soon stamped its peculiar character on the young manhood of Ireland, and produced that type of self-respecting, intelligent, intrepid, and patriotic men who have ably and gallantly led and fought in every struggle for the fuller forms of freedom which they claimed to be their country's inalienable and heaven-given right.

On this subject Rev. M. F. Egan, S.J., an old pupil of the Christian Schools in Cork, writes :—

“ The Christian Brothers are probably the most distinctively Irish, as they are the most successful, of the religious bodies engaged in education in Ireland. So many currents of influence sweep across our country from without—English, Colonial, American, even occasional wafts from the Continent of Europe—that one sometimes doubts if it is possible anywhere in Ireland to breathe an atmosphere that is all our own. Such doubts cease when one has passed the threshold of a Christian Brothers' school.

“ Now to have said this, in itself a truism, that the spirit and tone of the Christian Brothers' schools are intensely national, a true product of the soil of Ireland, is almost to suggest something more than, and that the reverse of, the truth. For the spirit of nationality as it has developed in many countries in the last century is a wall of brass shutting off a people from its neighbours, a rampart of envy, suspicion, and hatred around

the national frontier. It is the parent of jingoism, junkerism, Chauvinism; it must answer for much of the present misery of Europe. (Written in 1916.) Such a spirit is very far from the patriotism of a Christian Brother. Just as in Ireland the intensity of family affection—it is stronger here perhaps than anywhere in the world—does not divide, but rather knits closer the great family which is the nation, so to him and his peers the country which they love with a consuming love is one of the children in God's family of nations."

It is because of this intensely Catholic and intensely patriotic sentiment, which has at all times distinguished the schools of the Christian Brothers, that around Mount Sion, the *fons et origo* of this fresh, strong current of religious, intellectual, and national life, memory reverently and gratefully loves to linger.

CHAPTER XVII.

FOUNDATION STONE OF THE RICHMOND STREET SCHOOLS
LAID BY O'CONNELL—IMPOSING DEMONSTRATION—
O'CONNELL'S VENERATION FOR EDMUND IGNATIUS
RICE—FOUNDATION STONE OF THE MONASTERY LAID
BY DR. MURRAY — CATHOLIC RELIEF BILL — PENAL
CLAUSES CAUSE APPREHENSION — THE FOUNDER'S
HEALTH IMPAIRED—TENDERS RESIGNATION IN GENERAL
CHAPTER.

The plans for the monastery and schools in North Richmond Street being now ready, Br. Ignatius Rice decided to invite Daniel O'Connell to lay the foundation stone of the new building and to invest the function with as much pomp as possible.

The state of public feeling was then favourable for such a function under the imposing conditions contemplated. During the two years that had elapsed since the Founder's first discussion with Dr. Murray on the proposal to build the monastery and novitiate in Dublin, a great change for the better had taken place in the spirit and tone of the Catholic population of Ireland. The Catholic Association had powerfully influenced the whole Catholic community ; it had bound them strongly together, had made them feel they were the Irish nation, and determined that nothing short of equality of rights, as citizens, would satisfy them.

O'Connell had educated the people in the use and power of constitutional agitation, and discouraged crime and outrage. His oft-repeated motto was, " he who commits a crime gives strength to the enemy."

The year 1828, in which the foundation stone of the Richmond Street Schools was laid, was the most remarkable in the operations of the Catholic Association. O'Connell opened

the political campaign of that year with "fourteen days' simultaneous meetings" throughout the country. On the thirteenth of January, 1828, at the same hour in all the chapels of Ireland, at least one million and a half of the Irish people took part in fifteen hundred meetings, all demanding from the Government of the country full emancipation. The Founder, the Brothers, and their pupils took the liveliest interest in these proceedings.

A petition signed by eight hundred thousand Irish Catholics was presented to Parliament in the spring of this year, praying for the repeal of the Test and Corporation Acts. These were repealed in April. By this triumph the spirit of the people was raised to the highest enthusiasm, and hence no more favourable time could have been selected for laying the first stone of the great schools which the Founder had projected in Dublin.

He proceeded with his usual tact, first consulting the Archbishop and getting his approval. He next called on O'Connell, who with his colleagues received the proposal most favourably, and resolved to have the proceedings as solemn and as imposing as possible, in order to show the Government and the proselytising societies the strength of the Catholic cause, and to let them see that Catholics were determined to have a training college of their own in which the most liberal spirit would be exhibited.

O'Connell, in the midst of his vast political and professional activities, was not unmindful of the educational interests of Catholic children. His biographer writes that at a meeting of the Catholic Association he said :—

"'For the use of Catholic schools and the purchase of books I shall allow £5,000.'

" If no other sentence ever issued from O'Connell's lips— if no other project ever emanated from his prolific brain—this

tender solicitude for the instruction of guileless infancy would entitle him to the lasting gratitude of his country."

At the meeting of the Catholic Association following his interview with the Founder, O'Connell informed the members "of the erection of the building proposed by his friend, Mr. Rice, Founder of the Christian Brothers in Ireland." He said that "as the Association had in contemplation the establishing of a model and training school, it should be in connexion with the Richmond Street establishment," and proposed "that all should take part in the ceremony of laying the first stone."

"This," he observed, "was the more desirable and the occasion the most opportune, as the proceedings, by being made as imposing as possible, would have the effect of raising the spirit of the Catholic community, and of demonstrating to the Government and the unrelenting Protestant Ascendancy the spirit that animated their unemancipated Catholic citizens."

The meeting was filled with enthusiasm for the proposal, and was in complete sympathy with O'Connell's sentiments. The Association voted £1,500 towards the erection of the schools.

The Founder and Brothers were well pleased with the fine enthusiasm manifested in the new foundation by O'Connell, Sheil, Lord Killeen, and the other great Catholic leaders. June 9th, the Feast of St. Columba, was fixed for the ceremony, and elaborate preparations were made to render it a most impressive demonstration.

Mr. O'Keeffe, in his *Life of O'Connell*, describes the historic event as follows :—

"In June, 1828, a great ceremony took place in Dublin, at which a hundred thousand people were present. This was the foundation, in North Richmond Street, of the Christian Brothers' Schools—an auspicious occasion. Sackville Street, Britain Street, and Summer Hill were filled with an immense procession, which commenced at the Corn Exchange and

terminated at the North Circular Road. In the midst of the multitude, the Committee of the Catholic Association, holding white wands, were conspicuous.

“The first stone was laid by O’Connell, for which purpose a silver trowel was placed in his hand by Rev. Dr. O’Connell. The object of the foundation was of a most meritorious character. It was to enable a teaching order, recently established in Ireland, to give a gratuitous instruction to the children of the Roman Catholic people.”

Immense crowds attended the procession through the streets along the line of march, cheering it in its progress and exhibiting the liveliest demonstrations of interest and delight in the great and significant function of which it was part. Windows and balconies along the route were filled with friends and sympathisers, whose cheers and greetings mingled with those of the multitude below.

O’Connell and the other leaders were received on the grounds by the venerated Founder and the Brothers.

In response to the cheers and invitations of the immense multitude, O’Connell rose and delivered an eloquent speech, his rich resonant voice floating in mighty tones to the limits of his vast audience. The enthusiasm and excitement of the people rose to the highest pitch. In feeling tones the great orator referred to “his dear and old friend, Br. Edmund Ignatius Rice—the Patriarch of the Monks of the West”—as he styled him—“and thanked him and his disciples, on the part of Ireland, for the noble work they were accomplishing, and which would start anew from that auspicious day.”

The Liberator in later life used to refer often, with a feeling of satisfaction and pride, to this event, saying “that was a great day for Ireland when I laid the first stone of your school in Richmond Street.”

Writing from his residence in Merrion Square on May 4th, 1840, he says :—

“The merits of this establishment are of the first order.

Its utility is exceedingly great, and requires only the support of the charitable to be not only continued, but augmented.

“ I wish it were within my power to give an adequate description of the benefits that would flow from this establishment obtaining support. All I can do is to recommend to all charitable persons that support, as the means of affording a truly religious and most useful education to the class of children who require it most, and who are most likely to benefit by it.”

O’Connell’s friendship for the Founder and Brothers seemed to grow more ardent as the years passed and as the responsibilities of the National Leader extended. He knew he had in them loyal and devoted supporters, men whose lives were a consistent and practical expression of that fervent love of country he proclaimed to be his own in the lines which he quoted in his address to the men of Clare :—

“ Still shalt thou be my waking theme,
Thy glories still my midnight dream,
And every thought and wish of mine,
Unconquered Erin, shall be thine.”

Deeper still, and still more hallowed, were the religious motives which drew the great Catholic Liberator to the humble Founder of the Irish Christian Brothers, in whose company and conversation he “ found pleasure, instruction, and edification.”

In August, 1828, the foundation stone of the new monastery in Richmond Street was laid by Dr. Murray with imposing religious ceremonial. The grand demonstration on the same grounds two months before, at which O’Connell and other national leaders were so prominent, was a fitting expression of the nation’s interest in a work rightly regarded as national in its importance ; but it was no less in keeping with the spirit of the Church and the feelings of the Brothers that the first stone of their monastery should be blessed and laid by their Archbishop, the head of the Catholic Church in Dublin.

The First Assistant writes a few days before the ceremony :—

“ On Monday next we are to have the foundations of our new dwelling-house laid, and the building is to follow immediately. Pray that a blessing may attend the good work.

“ Our means, indeed, are limited, but the benevolence of Him for Whose honour the work is undertaken is unbounded, and to Him it is easy to provide all things necessary for us.”

The work was truly a work undertaken for God, and the means in hand for its completion were small, but the Founder was a man of prayer and of great trust in Providence. God came to his assistance in many ways at critical and trying moments, and the work was steadily prosecuted until it was completed. The monastery might, indeed, be called a house of prayer in a double sense. From the day the saintly Archbishop, in presence of a large gathering of the clergy and the citizens of Dublin, who were deeply interested in the undertaking, blessed the first stone, and invoked God's blessing on the future monastery, the progress and success of the building were the answer to unceasing prayer ; from the first day the Brothers entered to reside there the spirit of silence and recollection, of prayer and piety, has reigned within its hallowed walls.

PENAL CLAUSES OF THE EMANCIPATION ACT.

While Br. Edmund Ignatius Rice and his faithful band of teachers were labouring in the seclusion of their class-rooms the country from north to south was seething with fierce political and sectarian passion.

The Orangemen of the north were in a high state of frenzy, and were becoming a menace to the peace of the country. In the south some of the Catholics, in self-defence, began to enrol themselves in the secret society of Ribbonmen. This organisation began in Donegal, and was now spreading rapidly

in the south. The Government was alarmed, and dreaded civil war in Ireland. The imminence of this catastrophe decided the Duke of Wellington to grant Emancipation. But with the Emancipation were introduced certain clauses most obnoxious to Catholics, and one specially which caused serious alarm among the Religious Congregations of men. The clause reads :—

“ And whereas Jesuits and members of other Religious Orders, Communities, or Societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom ; and it is expedient to make provision for the gradual suppression and final prohibition of the same therein.”

It was to be enacted that every male religious, from the date of six months from the commencement of the Act, have the name, age, place of birth, etc., registered with the Clerk of the Peace where he resided ; and for every month he neglected to do this he was to be fined £50.

Other drastic provisions were added, and none of the Orders referred to were to admit any new novice, or permit such to make vows ; so it was determined, in order that these Congregations would in time vanish. Nuns were exempted from the operations of this iniquitous law.

The bishops, clergy, and Catholic people were greatly alarmed and distressed, as well as the religious themselves.

Remonstrances and petitions were poured in on the Ministry in opposition to the threatened persecution, and powerful advocates of the Religious Orders exercised their ability and influence in their favour. Dr. Doyle, Bishop of Kildare and Leighlin, and Lord Clifden were most prominent as apologists for the menaced organisations.

Dr. Murray, Archbishop of Dublin, interested as he was for the safety of all the Orders, was specially anxious about

the Brothers. He had frequent consultations with the Founder, and urged him to have the friends of the Congregation in different places where the Brothers were established present petitions to Parliament in their favour.

The chief interest attaching to the matter here is that it shows the liberal and kindly feeling of Irish Protestants towards the Christian Brothers, and the great and general esteem in which they were held.

Among the memorials presented in favour of the Brothers we may quote one with the letter which accompanied it. The petition was presented by Lord Lansdowne in the House of Lords, April 10th, 1829. It was from the Protestant clergy and people of Carrick-on-Suir, and was signed by four Protestant clergymen, two medical doctors, three justices of the peace, and twenty-four other gentlemen:—

“Carrick-on-Suir,
“April 4th, 1829.

“My Lord,

“I am directed by a meeting held here yesterday, 3rd inst., in this town, of which you know I am the Protestant clergyman, to transmit to your care the petition to the House of Lords in favour of the Society of the Christian Schools.

“My duty is to request your Lordship will present it, and earnestly entreat you will support its prayer. Having known, for above twenty years, the branch of this Society established here, I can bear testimony to the usefulness of the Institution.

“For five or six hours each day they are engaged in the instruction of a number of boys, who but for them would be exposed to idleness or vice, and I am bound to say the very visible improvement which has taken place since I first came to this country is in my opinion mainly attributable to their exertions.

“It may be necessary to account for the circumstance of the House of Commons not having been petitioned on the subject. The reason is the alarm lest this Society should come within the provisions of the Relief Bill, and I have myself strong doubts whether they are not free from its penalties, as the Vows they make are those of poverty, celibacy, and devoting themselves to the work of instruction.

"I feel your time must be too valuable at this moment for me to trespass on it farther than again to commit myself and Brothers' petition to your care.

"STANDISH O'GRADY.

"Marquis Lansdowne."

The noble Marquis presented the memorial in the House of Lords, and spoke as follows :—

"I hold in my hand a petition of a very peculiar nature, the purport of which I shall briefly state to your Lordships.

"It comes from the Protestant vicar, the Protestant curates, and the Protestant inhabitants of the town of Carrick-on-Suir, and it prays your Lordships not to include in the clause for the suppression of Monastic Orders the members of the Order of Christian Brothers. They state that the Order in question acknowledges no foreign Superior, and that the most inestimable benefits have been derived to the town of Carrick-on-Suir by the exertions of its members. They further state that these members devote their time and their property to the care of youth without making any distinction as to the religion which they profess.

"In presenting this petition, I feel much gratified in being able to state, and I speak under the correction of the learned and noble lord on the wool-sack, that these persons will not fall under the operations of the monastic clause, and consequently that the wish of the respectable Protestant gentlemen and clergy may be accomplished. For the Order of the Christian Brothers will not find their useful and benevolent exertions stopped by the operations of the Bill."

"To the Right Honourable and Honourable the Lords Spiritual and Temporal of the United Kingdom in Parliament assembled.

"The petition of the Protestant gentry and inhabitants of the town of Carrick-on-Suir and vicinity, in the County of Tipperary, humbly sheweth :—

"That petitioners abstain from expressing any opinion on the general character of the measure now before your Honourable House for the Relief of His Majesty's Roman Catholic subjects, or on the expediency, or in expediency, of suppressing Jesuits, Regular Clergy, or other Orders of the Roman Catholic Church.

"There is, however, one Religious Institute which petitioners humbly, but most earnestly pray may be exempted from the

clauses and penalties affecting that portion of His Majesty's Roman Catholic subjects. Because with its character, utility, and merits, petitioners are long and intimately acquainted, having a branch of it established among them for over twenty years in this town. The Religious Order to which petitioners allude is that of the Brothers of the Christian Schools, which has for its object the gratuitous instruction of the poor without distinction or exception of creed. The members of this Institute devote their whole time, property, and attention to the above purpose, and if your Honourable House want satisfactory and unexceptionable proof of the utility and advantage of this Institute, petitioners beg to refer you to the Report of the Commissioners of Education in Ireland, where you will see the praise bestowed on its labours and the strongest attention given to its usefulness.

"Your petitioners, therefore, pray your Honourable House may be pleased to except the Order of the Brothers of the Christian Schools from the operations of the Bill."

The Emancipation Act was passed and received the Royal Assent on April 10th, 1829. It had met with fierce opposition in both Houses, but the advocates of religious liberty were earnest, convincing, and irresistible. Yet this great measure, which diffused so much joy throughout Ireland, cast a cloud of anxiety over the Religious Orders and Congregations. Many of their friends, including O'Connell, assured them that there was no reason for apprehension, and that no prosecution would ever be ordered under these obnoxious clauses of the Act.

The Founder of the Christian Brothers had during the past ten years borne many troubles and passed many an anxious hour. The years preceding the Confirmation of his Congregation were full of trials and anxieties, and to the ordinary heavy responsibilities attaching to his position as Superior General since the Chapter of 1822, trials and difficulties of a most delicate and harassing nature were added.

From the date of the reception of the Papal Brief we have seen that trouble of the most acute and aggravating form set in between the Bishop and the Community in Cork. This

fell heavily on the poor Founder, whose heart melted with sympathy for his children in Our Lady's Mount, and his inability to relieve or succour them rendered the trial all the more poignant.

Then the erection of the monastery and schools in North Richmond Street, with very inadequate resources, taxed his time and energies. To this was added the uncertainty created by the penal clauses of the Emancipation Act, by which the life and permanency of all the Religious Congregations of men seemed at one time menaced.

He was now in the sixty-seventh year of his age, and the accumulation of burdens and anxieties began to have its effect on his physical energies. The situation created by the Emancipation Act required careful consideration, and the Founder and Brothers felt that a General Chapter should be called for this purpose, as well as to consider other important matters relative to the general affairs of the Congregation.

The Chapter assembled at Mount Sion on the very day the Emancipation Act received the Royal Assent. The matters to be decided were so important that all the perpetually professed were invited to attend. The Superior General, his Assistants, and the Superiors of the Houses formed the General Chapter, but the other Brothers were present to aid by their counsel and experience. They did not vote in the final decision of questions proposed.

Having taken his place as President of the assembly, the Founder, much to the surprise of all present, tendered his resignation of the office of Superior General, which he had held since 1822. Kneeling in presence of the assembled Brothers, the venerable Superior read his resignation from a paper which he held in his hand. He then laid the paper on the table, feebly rose from his knees, and retired from the room, seemingly much affected and depressed.

The act of resignation read by Edmund Ignatius Rice :—

“ I, Edmund Rice, called in Religion Br. Ignatius, of my own free will and accord, do hereby resign into the hands of the Brothers, now sitting in Chapter at our House at Mount Sion, the office I hold of Superior General of the Society of Religious Brothers of the Christian Schools, instituted in this kingdom by the Brief of his late Holiness Pope Pius the Seventh, and I further promise and ratify this my resignation by any other act or deed which the body of the said Religious Society shall or may hereafter require of me for that purpose.

“ Given under my hand, at our House at Mount Sion, this 1st day of May, 1829.

“ EDMD. I. RICE.”

The Brothers present were grieved to see their venerated Superior tottering under the burden he had so bravely borne for well nigh thirty years. That strong and manly frame was evidently impaired by the long-sustained labours and anxieties of his devoted life.

The Brothers assembled at the Chapter promptly gave expression to their deep feelings of sympathy for their beloved Superior, and unanimously resolved to beseech him to withdraw his resignation, and to continue to direct the affairs of the Congregation. The two Assistants were deputed to convey this request to him, and to beg him to return to the Chapter Room.

On his entrance all rose respectfully to receive him, assured him of their loyal support, of their heartfelt sympathy, and of their readiness to do all in their power to lighten his burden. They reminded him that his resignation would be a great disaster to the Congregation, and that his name alone would secure to it, as it had done hitherto, public confidence ; that the present was a critical time, and that his presence at the helm was indispensable for the safety of the Congregation, which he had so happily founded and so successfully governed.

The Founder was deeply moved by the sentiments of the

Brothers, and humbly submitted to their wishes. He withdrew his resignation, and bravely resumed the heavy responsibility he would have so gladly relinquished, while asking the Brothers to pray earnestly to God to give him strength, and light, and courage.

With advancing years great servants of God have experienced the timidity we here see in the holy Founder, and the same desire to rid themselves of external cares, that they may have more time for the affairs of their own souls. St. Alphonsus Liguori desired earnestly to give up the care of his diocese, and even of his Congregation, and the flight of the holy Curé of Ars from his parish forms a chapter in his life really classic in its pathos.

But, in hours of discouragement and depression, to each and all who follow the Divine Master, the drooping figure of the weary and exhausted Saviour bearing his heavy cross comes vividly up. To their "quo vadis?" the answer which fell on the expectant ear of Peter is heard, and that answer braces them up for sacrifice and martyrdom. As the holy Curé of Ars returned to his weary struggle with Satan and sin in the obscurity of his poor confessional, so did Edmund Ignatius Rice resume the burden and toil under which he was sinking, exhausted and soul-weary, and for another decade of years continued with unwavering devotedness, though in declining health, to administer the high office in which the confidence and affection of his Brothers retained him.

The first important question to engage the attention of the Chapter was the penal clauses of the "Relief Bill."

The Superior was able to place before the assembly reassuring pronouncements from competent authorities that no prosecutions under this measure would be ever attempted.

The Duke of Wellington and Mr. Peel had already pointed out that the enforcement of the penal clauses should originate

with the Chief Secretaries, and that they would never initiate a prosecution.

O'Connell in a private letter showed with his usual keen legal reasoning that the proposed law was *unexecutable*. He advised "the Friars" to keep quiet and go on without fear.

Father O'Meara, O.S.F., Cork, sent to Br. Ignatius Rice a letter he had received from O'Connell, in which the Liberator discusses the clauses which were causing so much alarm:—

" 19 Bury Street,
" St. James's, London,
" March 18th, 1829.

" Rev. and Dear Sir,

" I am standing Counsel for the Friars, so that you owe me no apology nor any thanks for attending to any affairs of yours. My fee is paid by one moment of recollection of me, occasionally, in the pure and Holy Sacrifice.

" I have the happiness to tell you the proposed law is one which has been well described, as a class, by the celebrated jurist, Bentham, in one word, *unexecutable*—that is, that can never be executed. This is literally one of those laws.

" It is insolent enough in its pretensions. It will be, and must be, totally inefficient in practice, for these reasons:—

" Firstly—There is no power at all given to magistrates to interfere in this subject, nor is any jurisdiction whatsoever given to magistrates in that respect.

" Secondly—No private person can prosecute any Friar or Monk: nobody can do it but the Attorney-General, so that you are just free from private malice.

" Thirdly—The person prosecuted—that is, if any Friar or Monk be prosecuted—he is not bound to disclose anything, or to say one word, but simply to allow his attorney to plead *nil debet* to the information. Thus you see nobody will be obliged to accuse himself. This will put the prosecutor on his proofs.

" Fourthly—The prosecutor will have nobody to prove his case, because, mark, there is a penalty on all persons assisting at the taking of vows; therefore, if any of these persons be examined as witnesses, they can with perfect safety object to give evidence, and totally refuse lest they should convict themselves.

" Thus you see that it is almost impossible [that any prosecution should be instituted at all; and it is quite

impossible that any prosecution should be successful. Besides, the existing class of Friars are all legalised. My advice, therefore, is that the Friars should keep quiet. Let this Act take its course ; recollecting also that you will have Catholic members in Parliament before the time comes to give these laws any effect, even in point of form.

“ Go on with your building and prosper. Be so good as to put my name down for £50. I will give it to you when I arrive in Cork. Regretting I cannot afford more.

“ I have the honour to be, with sincere respect,
“ Your faithful and obedient servant,

“ DANIEL O’CONNELL.”

While the Chapter was in session the Founder received a letter from Lord Clifden, which gave the Brothers much satisfaction.

The Protestants of Waterford had drawn up a petition to the House of Lords praying that the Christian Brothers should be exempted from the clauses of the Emancipation Act for the suppression of the Religious Orders. They entrusted the petition to Edmund Ignatius Rice, who sent it to Lord Clifden for presentation in the House of Lords.

This nobleman, as his letter indicates, was a sincere and generous friend of the Catholic Cause and of liberty and justice. He was born in 1761 at Gowran Castle, not many miles from Callan, the native place of Edmund Rice. They had for a long time been on intimate terms, and mutually admired and respected each other’s nobility of mind and goodness of heart. To him, therefore, the Founder confidently entrusted the Waterford petition.

LETTER OF LORD CLIFDEN TO EDMUND IGNATIUS RICE.

“ London,

“ April 10th, 1829.

“ Sir,

“ I yesterday received your letter of 6th and the Protestant petition in favour of your most respectable Society. I presented

it yesterday evening, and said a few words in support of it. I had before received and presented a petition from Bishop Doyle against those clauses in the Catholic Relief Bill that place the Monastic Orders under the power of the Government in so unreasonable a degree. I had also received and presented a petition to the same effect from Mr. Kelly, who, I believe, belongs to your Society. On each occasion I should have said more, but that I had consulted with several friends of the Bill, both Catholics and Protestants, who dissuaded me from saying much, lest the enemies of the whole measure might endeavour to make the clauses affecting religious societies more operative and severe.

“You will see that these clauses impose the duty of prosecuting on the Attorneys-General of England and Ireland and the Advocate General of Scotland—persons little likely to institute vexatious prosecutions against persons who do not really infringe the laws or act criminally, things very unlikely to be done by the persons described. Had common informers been permitted, and half or whole of the penalties been given them, with power to give information to county magistrates, then, indeed, the greatest injustice would probably have been done, accompanied by shameless perjuries. Insult and oppression would have been endured. Still I am sorry these clauses appear in this excellent Bill. They disfigure that which is in other respects so excellent.

“This night the Catholic Relief Bill will be read the third time. It will become law by the Royal Assent in the course of next week; thus after 271 years of insult and oppression, since 1558, Catholics will again enjoy equal rights with their Protestant fellow-subjects.

“Wishing you life, health, and continued success in the objects of that Society of which you are the Founder, and which is devoted to purposes so useful and benevolent.

“I remain, Sir,

“Your very obedient and humble servant,

“CLIFDEN.

“E. Rice, Esq.”

The Founder and Brothers were gratified by the sentiments and reassured by the opinions expressed in this welcome and timely letter, and unanimously passed a vote of thanks to his Lordship, while requesting the Superior General to convey to him their sense of appreciation and gratitude.

A few extracts from the Waterford petition may be quoted to show the high reputation the Congregation enjoyed among the Protestants of the city.

After the usual preamble the petition proceeds :—

“ That your petitioners have seen the clauses for the suppression of Jesuits and other Religious Orders accompanying the Bill now in progress through your Right Honourable House for the Relief of His Majesty’s Roman Catholic subjects.

“ That if the members of this most useful society of men, the Christian Brothers, should come within the meaning of this Act, and thereby become suppressed, it would deprive thousands of poor destitute children of education and clothing, blessings so much wanted in this country.

“ That your petitioners beg leave also to state to your Right Honourable House that for many years past they have witnessed the good that has resulted from the exertions of these men, by sending forth from their schools numbers of well-educated and well-conducted boys, by which means they have not only become useful members of society, but have attained respectable situations in counting-houses, shops, and trades, so as to enable them not only to support their own parents, but also, in many instances, to acquire for themselves very independent establishments in various branches of business.

“ That your petitioners humbly, but most earnestly, entreat your Right Honourable House not to deprive the poor children of this city, and of the country at large, of the benefits they may receive by such an education ; but that you will exempt the members of this Society from the operations of the clauses in said Relief Bill.”

On April 29th Standish O’Grady, the Protestant Vicar of Carrick-on-Suir, wrote :—

“ I have this day received a letter from the Marquis of Lansdowne, speaking in the highest terms of your excellent Society, and informing me that the Chancellor acquiesced in his opinion that it will not be affected by the Act as it now stands.”

These letters threw considerable light on the bearing of the obnoxious clauses of the Relief Bill, and showed that the

religious bodies need not be apprehensive of any serious consequences from their operation. The Brothers, least of all, had any reason to expect embarrassment or interference from this piece of legislation, which was never really meant to operate. They decided, therefore, not to trouble further about it, beyond complying with the provision requiring all Religious to be registered.

Having allayed the uneasiness of the Brothers regarding the Relief Bill, the Chapter next gave its attention to most important matters which had matured since the first General Chapter in 1822.

During the seven years intervening four Brothers, appointed by the Chapter, with the assistance of the Superior and his Council, had compiled a most admirable collection of Rules for the guidance of the Brothers, of the local and higher Superiors, and of all holding any of the recognised offices in the Congregation.

Strenuously and unceasingly had the Founder during the seven years since the preceding General Chapter laboured for the progress of the Congregation. His first Canonical Visitation of all the Houses in 1823 infused new spirit into the Communities and secured uniformity of observance and discipline. By his visit to Cork he prepared the way for the union of that important House with the rest of the Congregation. With zeal that looked abroad for fields of labour and conquest, he visited England, became acquainted with conditions in that country, and was thus able to extend to Catholic boys in its great industrial centres the benefits of the Christian Schools. True, only a small number of his Brothers could be detached for service in that wide mission, but small though the number was, they gathered in a rich harvest for the Divine Master. At home the Congregation was extending the field of its operations and winning the esteem and

approval of all interested in the religious and intellectual regeneration of the youth of Ireland. Finally, the holy Founder crowned this period of successful administration by the foundation, under most auspicious and imposing circumstances, of the "O'Connell Schools" in Dublin. Much of the *éclat* attending the inauguration of this splendid establishment was due directly to the initiative, the ability, and courage of the Founder. By this historic function the Congregation of the Christian Brothers of Ireland became identified with the great national movement, with the new spirit in the new Ireland inaugurated by Catholic Emancipation.

CHAPTER XVIII.

CIRCULAR LETTER OF FOUNDER—FRATERNAL CHARITY—SCHOOL MANAGEMENT—FOUNDER'S HEALTH CONTINUES TO CAUSE ANXIETY—MANY APPLICATIONS FOR BROTHERS DECLINED—DR. WHITESIDE, OF BALTIMORE—DR. FLEMING, OF NEWFOUNDLAND—EXTENSIONS IN LIMERICK—CORK—ENNIS—DR. McMAHON WRITES ON ENNIS—COMPLETION OF RICHMOND STREET—CISTERCIANS OF MELLERAY—BR. JOSEPH LEONARD—DUBLIN CORPORATION—CATHOLIC BURIAL COMMITTEE—O'CONNELL AFTER EMANCIPATION—OTHER GREAT LEADERS—CATHOLIC REVIVAL—FR. MATHEW—VEN. MARY AIKENHEAD—CATHERINE McAULEY—MRS. BALL.

Soon after the conclusion of the Second General Chapter the Founder issued an important Circular to the Brothers.

This document is worthy of special notice, as it stresses points of practical interest for all time, and discloses much of the inner life of the Founder and Brothers in his day.

Bearing on external duties, this circular touches on many points :—

1. The Brothers are commended for the neatness and order of their schools, houses, premises, and gardens.

2. The educational value and refining effect of these orderly and tastefully-kept establishments are fittingly stressed.

3. The importance of silence and order in the movements of the children in the class-rooms and in going to and from the playground was impressed on the Brothers. The necessity for careful supervision and vigilance in the playground was particularly dwelt on and its relation to the physical and moral safety of the children emphasised.

4. Punctuality and exactness in observing a well-considered and judiciously-arranged order of exercises were treated with due regard to their effect on efficiency and success in school work. (The remarks on this subject show a practical knowledge of the psychological and physiological facts which

govern the arrangement of a time-table for children in elementary schools.)

5. The deportment of the children in the streets and in their homes was treated as a matter of considerable moment, involving the honour and reputation of the schools and of the Congregation.

6. The circular enlarged on the care with which the school registers should be kept, and on the neatness expected "in writing and ciphering copies, ever a sure index of the care and taste of the teacher."

7. Very special attention was directed to the reverence and devotion with which all school prayers should be said, and the accuracy that should be observed in pronouncing the words and phrases when the children are learning or reciting the catechism and prayers.

8. The Brothers are earnestly exhorted to spare no pains in instructing the older boys in the doctrines of the Church, disposing their hearts to the imitation of the virtues taught in the life and words of Our Divine Lord and Model. The hearts and consciences of old and young were to be diligently formed to habits of piety and devotion, to horror of sin and love of virtue. The Brothers are reminded that this is the most important part, the very crown, of their work among the children, and that fidelity in the discharge of this duty will merit the approval and blessing of their Lord and Master and the crown of glory He has promised to "all who instruct many unto justice."

Directions and exhortations such as the preceding, addressed to them by their revered Founder, and emanating from the zeal and goodness of his own heart, stimulated the Brothers, and set a fine ideal to which all earnestly aspired in their work among the children.

The health of the Founder continued to cause much anxiety to the Brothers throughout the Congregation. So ill was he in the summer of 1829 that his advisers strongly recommended him to go away for a change of air and special treatment. He was persuaded to go across to Cheltenham, then celebrated for its mineral springs and the beauty of its scenery. He resided there for some time, but, contrary to expectations, there was no improvement in his health.

One of the Assistants, writing from Dublin on July 29th, 1829, says :—

“ To our surprise, Br. Ignatius Rice unexpectedly walked into us on Thursday last. He is little or nothing improved. In his present state of health Dublin is no place for him, nor is it intended he should stop long here ; when he will leave, or whither he will go, has yet to be determined.”

The whole of the year 1829 was crowded with events connected with the Congregation well calculated to test the endurance of a person in the full vigour of health, but to one enfeebled and suffering as the Founder then was, such mental anxiety as they necessarily occasioned proved detrimental to his recovery. His physical condition rendered him more sensitive to these trials, yet we find him energetically coping with difficulties and successfully prosecuting his great projects for the well-being and progress of the Congregation.

The Communities in Ennistymon and Mill Street, Dublin, were never well supported, and now were unable to continue without getting into debt. In the latter place there was a new parish priest, who, though zealous and exemplary, took little interest in education, and did nothing to help the Brothers in their poverty. One of the Brothers at this time expresses the sentiments of the others about this establishment :—

“ It is a pity the Brothers did not lay a solid foundation for the place ; for if the present parish priest be for us, the next may be a stranger and no way interested, and even from the best of motives quite indifferent to us. But, like every other Society in Religion, we must expect to receive good and evil. A strict adherence to our religious duties will secure us peace of mind in our troubles, and we hope that God will always protect us, and deliver us from our difficulties in His own good way and time.”

To these trials were added others of a more fundamental description as regards the progress of the Congregation.

Funds for the completion of the Novitiate House in Rich-

mond Street were wanting The House in Hanover Street, serving as a temporary Novitiate, had only very limited accommodation; consequently the admission of many promising aspirants had to be deferred.

Then the Founder was receiving urgent appeals from Bishops in various places for Brothers to take charge of schools. These he was quite unable to send, having only a small number in his provisional training school. Thus allied and inter-related conditions reacted on each other, and an embarrassing and almost impossible position existed.

We can well imagine how Edmund Ignatius Rice, whose heart was so keenly set on giving the young facilities for religious education, was sorely tried by his inability to supply labourers for the promising missions which then offered.

On October 28th, 1828, Dr. Whiteside, the Archbishop of Baltimore, writes :—

“ Having been informed by a Catholic Bishop and a venerable priest in England of the great good your valuable Society does in teaching poor boys in Catholic free schools, and having as yet no such Institution in this country, I think it proper to inform you of the fine prospect there is of it being highly beneficial to our holy religion in this flourishing Republic, where it is under no restraint.

“ We have already Catholic free schools for boys in all the principal cities, but they are under the care of common teachers, who are very different from pious and religious men. We have had a free school for several years, but, for want of teachers who have only God in view, it has not flourished as much as we would wish.

“ Wishing very much for a similar Society to yours in this metropolitan diocese, foreseeing the immense good that would accrue to our holy religion, and hoping you would be willing to co-operate in so glorious a work, I have made arrangements for a cabin passage for two of your Brothers hither. I hope you will not hesitate to comply with the request, which I make not only in my own name, but in that of the Catholic Church of America.”

A similar appeal from another eminent ecclesiastic, the Most

Rev. Dr. Curtis, Primate of all Ireland, was received about the same time, earnestly requesting Br. Ignatius Rice to send a Community to take charge of the education of the boys in Drogheda.

From Dr. Weld, of London, who had been appointed Coadjutor Bishop of Upper Canada, came another proposal, in which his Lordship stated :—

“ That he had two young men ready to be sent over to Ireland in order to serve their novitiate amongst the Brothers ; that he would pay for their support while in the novitiate ; that he intended them for the American mission ; and that these young men and no others should be sent to him when their training was finished.”

The Founder was not prepared to accede to the demand made by the Bishop, as in his novitiate he had not accommodation even for applicants who were sorely needed in Irish schools, in which the field of labour was yearly expanding.

All these and similar applications had to be declined for the present, but the Founder “ assured the distinguished Prelates, whose gracious sentiments towards the Congregation he duly appreciated, that as soon as his resources warranted he would be very happy to give them the help they desired for their schools. For the present he could only regret his inability to provide teachers in schools where so much could be done for the souls of the children, and to pray the Lord of the harvest may send labourers into His vineyard.”

Through the Director of Carrick, the Bishop of Newfoundland, Dr. Fleming, applied for a Community of Brothers to open a school in St. John's, the capital of the island. This saintly man had been a Franciscan Friar, and so much did he love the Brothers, and admire their work among the young, that he sought admission to the Congregation. He was not, however, accepted, as the Founder thought that it was most

desirable to have in the Congregation only men who would be entirely free to give all their time and energies to the education of the children. The Priest has many sacred duties which cannot well be harmonised with the daily labours of a Christian Brother. It is evident that the mind of Br. Ignatius Rice, in founding his Congregation, contemplated a body of men who, while consecrating their lives to God's service, would still remain laymen. Subsequent Superiors of the Congregation have held the same view on this subject.

In the Brief of Approbation we read : " None of the Brothers shall aspire to the Priesthood, nor to any Ecclesiastical Orders." Wisely, they are perpetually limited and destined by the Church to the one purpose of their Congregation, the religious education of youth, to which with undivided attention they are free to devote all their energies.

To his Lordship's application for Brothers the Founder thus replies :—

" Tell his Lordship that I should have much pleasure in having it in my power to render him any service whatever, not only in what he requires at present, but in anything else that may regard himself or his flock ; that I am sorry the state of our Congregation is such as not to leave me able to spare a single subject, not to say four. All are wanted in the Houses already established. Otherwise the kind and generous encouragement and protection which I have every reason to hope he would afford the Brothers would be a strong inducement to myself and them to undertake that distant mission. Should his Lordship be disposed to wait for some time, we may be able to send him some Brothers."

Nearly fifty years later the Brothers made a Foundation in Newfoundland, and most edifying is the record of work on the part of the Brothers, and most consoling are the extraordinary generosity and loyal support on the part of the people which the history of this Foundation displays. (See page 462.)

While scenes of activity in mission fields abroad were presented to the mind of the Founder, his Communities at home were diligently fostered and their work extended.

In May, 1829, two large schools were opened in Sexton Street, Limerick, around which grew up in time the great "Monastery Schools," and in Cork Br. Baptist Leonard, that able pioneer of education, erected a school, known, owing to its situation, as Sullivan's Quay. The school then accommodated over 300 scholars.

The Brothers in Ennis at this time met with opposition from an unexpected source. One of the reasons for the foundation of the Brothers in the town in 1825 was, as we have seen, to oppose the proselytisers, whose presence and activity menaced the faith of the poorer classes. These were now crushed, mainly through the zeal of the Brothers. As that danger was over, some people in the town, influenced by economic and worldly considerations, concluded that the Brothers could withdraw, with great advantage to other interests which these short-sighted people believed to be very important. Complaints were made against them, but with little effect, for the Brothers had won, as we have seen, the love and confidence of the people. They were then engaged in constructing their new school, and the opposition only stimulated support, while it drew from the good Bishop of the diocese a letter of ^{el}lulogy, which in the circumstances must have been gratifying to the Founder and the Brothers. The attempt to prevent the completion of the building is but proof, if proof were wanting, of the vigilance and malice of the evil spirit in trying to frustrate the work of God's servants for the salvation of men, often using even the good to further his campaign against those who threaten his kingdom.

LETTER FROM DR. McMAHON TO BR. I. RICE.

“Well Park, Ennis,

“*November 2nd, 1831.*

“Dear Sir,

“I feel great pleasure in informing you that our school-house here in Ennis is getting on rapidly. We expect to have it covered in before Christmas. It will be a very fine building. The walls are already seventeen or eighteen feet high. Mr. O'Connor and Mr. Barry, your two representatives here, are excellent Brothers, and are giving general satisfaction. However, there are restless spirits in the world whom it is impossible to satisfy. Should you receive any complaint from such, and as there is no foundation for complaint it can be from no other, against the Professors of the Ennis school, I beg you will take no notice of it until you refer the matter to me.

“I remain, my dear Sir,

“Very sincerely yours,

“✠P. McMAHON.”

Dean O'Shaughnessy, Parish Priest of Ennis, was among the number of economists who devoutly wished that the Brothers should leave the town. To the erection of the new school he was strongly opposed, and used facetiously refer to it as “The Lighthouse,” not perceiving that the appellation was a particularly correct and honourable one, for in all truth it has been a source of light to the youth of Ennis for well nigh one hundred years.

The applications for new Communities, and urgent requests for reinforcements from Houses already established, forced more and more on the Founder's mind the conviction that the completion of the new building in Richmond Street was of vital importance to the success and progress of the work of the schools. It was the project dearest to his heart, as he recognised that from the Novitiate, as from its source, the current of young life would be supplied to his Congregation, imparting to it vigour, vitality, and growth.

He had invested in the building as much of the funds of the Congregation as could be safely used, and his means were now exhausted. In this distressing situation he consulted the Archbishop, and submitted for his Grace's consideration the advisability of appealing to the public for support and funds to carry on the building more expeditiously. The Archbishop very cordially approved this proposal, and headed the list with a subscription of £20. On this occasion he wrote :—

“ So important are the advantages conferred on the poor of Dublin by the Religious Brothers of the Christian Schools, that I look with the most lively satisfaction on the advanced state of the building now in progress in Richmond Place for the accommodation of that useful Society and for the training school they mean to establish there. I regret much that my means do not allow me to afford a larger sum towards the completion of the work than that I affix my name to.

“ ✠ D. MURRAY.”

An appeal was accordingly made, and the response was prompt and liberal, so that the work of building was pushed on with renewed energy, and some outstanding debts were paid off. Soon after a more general appeal was addressed to the whole country, and some Brothers were appointed to collect funds. The following, from the pen of the Founder, was widely circulated :—

“ THE BROTHERS OF THE CHRISTIAN SCHOOLS.

“ The sole objects for which the Brothers have associated are their own eternal welfare and the instruction of the children. Their system of education not only imparts knowledge to their pupils in reading, writing, book-keeping, English grammar, and mathematics, but it, moreover, strongly inculcates the maxims of a virtuous life, and makes the moral improvement of the scholars a duty of the first importance. Hence the Brothers labour to train up the children in early habits of solid virtue, and to instil into their young minds principles of integrity, veracity, and social order.

“ In the schools attached to the fourteen establishments

which the Brothers have in Ireland and England, they have six thousand pupils. To extend still more the blessings of a virtuous and useful education, a building was commenced in August, 1828, at North Richmond Street, in the City of Dublin, on which the members of this Society have already expended a considerable amount of their private property, but want of means to complete the work induces them to appeal for aid to the benevolence of the public. They now confidently trust that their fellow-countrymen of every denomination will be liberal, and even generous, in their contributions to an Institute which has never benefited by the smallest portion of any public grant or fund, especially when it is remembered that this is the first application for assistance made by the Brothers to the friends of education."

As a result of this new effort, liberal donations were sent in by many Protestants and Catholics, and the Brothers commissioned to collect funds were cordially received wherever they went. About 1830 it was thought desirable to extend the collecting operations to England, and judicious selection was made in sending Br. Francis Thornton to explore that then little-known country, as far as Ireland was concerned. He went to the great manufacturing centres of the North of England, and laboured with untiring energy for ten months. Among the old Catholic families of the North he met with the utmost sympathy and with generous support. Irish colonies, too, had by this time acquired some strength in the northern towns of England, and were no less generous in their contributions, as far as their means allowed.

Of Br. Francis Thornton's work in England one of the Assistants writes :—

"Br. Francis Thornton came over from England ten days ago. He was much reduced from his severe labours, but is now fast recovering, and will, we trust, in a few days return to Limerick.

"I am happy to state that Br. Francis has been most successful in his arduous mission. So much so, indeed, that Br. Ignatius will now be able to complete our monastery."

With the liberal help supplied from these collections the Founder was able to press on with the building operations, and on June 18th, 1831, was in a position to announce :—

“ We shall, please God, be in our new House before ten days, and shall have our new schools opened in about a fortnight.”

On June 23rd, the eve of the Feast of St. John the Baptist, the Founder, his two Assistants, one professed Brother, and four novices came from Hanover Street and became the first occupants of the monastery.

Next day the Archbishop said Mass in the oratory and blessed the whole building. His Grace had breakfast with the Brothers, and shared fully their satisfaction in seeing the good work, which for a period of five years had absorbed so much of their best energies, now happily completed.

A number of friends assembled on this occasion and tendered to the Founder cordial congratulations on the completion of an undertaking which meant so much for the future of the Congregation and the education of the youth of Ireland. During the next forty years this House was to be the headquarters of the Congregation, and the training school where so many of its members were to be prepared for their life's work. To Richmond Street, as to Mount Sion, the heart of the Christian Brother turns with filial and reverent memory, as in fancy he peoples it once more with the revered personalities whose virtues have thrown around it a halo of sanctity for all time.

The first letter of the Founder, written on July 9th, from the new House says :—

“ We have been living here since June 23rd. We opened the schools on Monday last, July 4th, to register boys who were to be admitted. About 500 have applied, and on Monday next I expect we shall have as many as we can admit.”

On July 11th the boys were marshalled in Jervis Street, and marched in processional order to Richmond Street. There were over 600 present, and all had the privilege of assisting at the historic function of the blessing and formal opening of the schools. We shall in later chapters revert to the brilliant and beneficent achievements of this great establishment, which, under the honourable and inspiring name of "The O'Connell School," has for many years stood high among the great secondary schools of Ireland.

Coincident with the opening of the new novitiate we find several worthy aspirants entering the Congregation. Many of them during long and exemplary lives gave to it loving, loyal, and able service. In this way the Founder received from the Divine goodness the reward his devoted efforts merited, and in the form most consoling to his own heart.

It will be interesting here to record an incident which occurred before the Founder and Brothers left Hanover Street.

The Cistercian Monks arrived in Ireland from France in 1830. Prior Ryan, who afterwards became first Abbot of Melleray, was their Superior. They visited the Brothers in Hanover Street soon after landing, and the Prior said Mass in the Brothers' chapel. He preached on the occasion, exhorting the Brothers to hold firmly to their great vocation, to labour for their own perfection, and to be earnest in the blessed work of Christian education. He formally admitted the Congregation to a share in the prayers and good works of the great Cistercian Order. The Abbots and Monks of Melleray and Roscrea have ever since maintained a warm friendship for the Christian Brothers, and the kindest and keenest interest in their work and in the welfare of the Congregation.

Early in 1831 the Founder and the Brothers met a sad

affliction by the death of Br. Joseph Leonard, of Cork. During twenty years he had laboured in that city for the progress of the work of the Congregation. Being a man of extraordinary ability, rare accomplishments, and a most fervent religious, he enlisted in its support the sympathy and influence of the best citizens of Cork. His name will be for all time honourably associated with that fine establishment, the North Monastery, which he was so largely instrumental in founding.

The annals of the monastery in Richmond Street give at some length an account of negotiations of Edmund Ignatius Rice with the Dublin Corporation and with the Burial Committee of the Catholic Association. This account is interesting, as it shows in a lurid light the rampant bigotry which then prevailed, and makes us grateful to the sturdy and able patriots whose fearless and persistent fight for freedom has given us the happier and better days we now enjoy.

A school accommodating over 600 boys and the monastery in which the Community lived required a supply of water. This is one of the public utilities which any properly governed city might even then claim. Br. Edmund Ignatius Rice was led to believe that by addressing a memorial to the Corporation, and stating the objects for which he had erected his school, he would get the water supplied gratis. He, therefore, addressed a memorial to the Corporation, but that being the "un-reformed" anti-Catholic body, his request was contemptuously rejected. When he offered to pay for the water service, the price was fixed at so exorbitant a rate that it was practically a refusal. For some years the establishment was compelled to procure a water supply from a source on the ground.

The "church yards," as the name implies, were adjoining the churches or chapels, and Irish Catholics, with a sentiment

worthy of respect, and expressive of their traditional piety, had from remote times made the land around the churches their places of burial. In death they wished that their mortal remains should rest in the hallowed soil around the building in which during life they praised and worshipped God. But by conquest and confiscation the churches, with the adjoining land, were seized by Protestants, and in many cases parsons prevented, or attempted to prevent, the interment of Catholics in their old burial ground. The priest was hindered from reading the burial service at the grave, and naturally the feelings of bereaved friends of the deceased were harrowed by this form of persecution. In all cases burial fees were exacted, and went into the coffers of the wealthy Established Church.

The Catholic Association, led by O'Connell, proposed that Catholics should acquire land and open a cemetery for themselves. This, he asserted, they had a legal right to do.

About this time a notorious case occurred in Dublin, at the funeral of a much-esteemed Catholic gentleman, Mr. D'Arcy, who was to be interred in St. Kevin's churchyard. The priest was prevented from saying the prayers over the grave, and the sexton rendered the insult more offensive and significant by asserting that he was acting under instructions from Dr. Magee, the Protestant Archbishop of Dublin.

This arrogance thoroughly roused the indignation of Catholics and liberal-minded Protestants, and in 1828 the ground now known as "Golden Bridge Catholic Cemetery" was purchased. The demand for plots for burial was so general that the Committee decided to purchase land in Glasnevin for the same purpose. In 1832 the ground was consecrated, and the now historic Glasnevin Cemetery was opened.

O'Connell's great heart embraced the adherents of all religious persuasions, and under his inspiration the Catholic Burial

Committee proclaimed that in the Catholic cemeteries " facilities should be afforded for the unrestricted exercise of the rites of the different religions." And further :—

" A series of insults to the unoffending dead, and of wanton outrage to the lacerated feelings of the living, on the part of the Protestant clergy, have led to the institution of sanctuaries, or burial grounds, where all may repose in peace, in the hope of resurrection, secure from the malevolence of bigotry and intolerance."

Similar occurrences to those in Dublin provoked Catholics in other places to take similar steps, and thus Catholic cemeteries were opened through the country where needed.

O'Connell proposed that the profits arising from the burial fees should be devoted to education and charity. A contribution of £100 was made to Br. Edmund Ignatius Rice for Richmond Street, but, contrary to O'Connell's intention, this aid was after some years discontinued.

The headquarters of the Congregation were now established in the metropolis under circumstances in many respects gratifying to the Founder and the Brothers, and giving reasonable hopes of more rapid progress and expansion.

It will not be without interest to pause and survey the environment amidst which we now see Br. Edmund Ignatius Rice, to glance around and visualise Catholic society as it was at this period immediately following Emancipation.

Among the laity the most striking figure was the Liberator, Daniel O'Connell. No national hero in any age or country ever exercised over his compatriots greater influence than did O'Connell during the years following his bloodless victory for religious liberty, nor did any man ever use it to better or higher purposes.

Lord Lytton's lines on O'Connell addressing a meeting of

his countrymen show the power he wielded over his supporters :—

“ Once to my sight the giant thus was given,
Walled in by air and roofed by boundless heaven ;
Beneath his feet the human ocean lay,
And wave on wave flowed into space away.
Methought no clarion could have sent its sound
E’en to the centre of the hosts around ;
And as I thought, rose the sonorous swell,
As from some church tower swings the silvery bell,
Aloft and clear, from airy tide to tide,
It glided easy as a bird may glide ;
To the last verge of that vast audience sent,
It played with each wild passion as it went ;
Now stirred the uproar, now the murmur stilled,
And sobs or laughter answered as it willed.
Then did I know what spells of infinite choice
To rouse or lull has the sweet human voice ;
Then did I seem to seize the sudden clue
To the grand troublous Life Antique—to view
Under the rock stand of Demosthenes,
Mutable Athens heave her noisy seas.”

In the clerical life of Ireland there shone out ecclesiastics of unsurpassed ability and civic courage. Amongst these Dr. Murray, of Dublin ; Dr. Doyle, of Kildare and Leighlin ; Dr. McHale, of Tuam ; Father Mathew, and a host of others, were worthy of national admiration, and of the feeling of national pride, which their mental endowments and eminent characters evoked.

With such leaders the long-suppressed energies of Catholic Ireland welled up in many forms of religious, educational, and charitable activity. We find the Founder of the Christian Brothers in immediate touch and closest sympathy with every worthy cause then winning the allegiance of generous souls.

In Dublin there existed no less than twenty-four benevolent societies, composed of working men, all devoted to the relief of the poor and to the succour of orphans and destitute children.

Among these charitable workers collections were made regularly by members of their own societies, many of them devoting their leisure hours to this beneficent work after a toilsome day.

Waterford, Cork, Limerick, and other cities exhibited the same re-awakening, the same zeal in good works, the same intelligent and sustained purpose to repair the widespread and deeply-rooted evils caused by the bad past from which the nation had just emerged, or rather felt that it was emerging.

An iniquitous land system, a corrupt administration, an alien legislature, still threw their baneful influence over the life of the nation. O'Connell's splendid victory for Catholic rights showed that no power on earth can defeat the determined will of a united and disciplined people struggling for justice and freedom. With this conviction deep in the national mind, Ireland set her face towards the dawn, never even in the darkest hours of plague and famine and defeat losing faith in herself or in the ultimate triumph of her cause.

Side by side with the political movement we see great moral and intellectual forces set in motion, all tending in their separate and collective action to the accomplishment of the same grand purpose—national regeneration.

FATHER MATHEW.

Chief amongst these was the great Temperance Movement, led by Fr. Mathew. Before launching his grand Temperance Crusade he ministered in Cork, where he established schools, industrial classes, libraries, and other means of improving the intellectual condition of the people.

In 1838 came the great crisis of his life. Drunkenness had become widespread, and was the curse of all classes in Ireland. Temperance efforts had failed to cope with the evil, and after much anxious thought and prayer, and at the call of

William Martin, a Quaker, Fr. Mathew decided to inaugurate a Total Abstinence Movement. He held the first meeting of the Cork Total Abstinence Society in 1838. He presided, delivered a modest address, and took the pledge himself. Then, with the intrepid words, "Here goes, in the Name of God," he entered his name in a large book lying on the table. About sixty followed his example that night, and wrote their names in the book. In five months he had given the pledge to 130,000 in Cork alone.

In December, 1839, he went to Limerick, and met with an extraordinary triumph. Thousands came in from adjoining counties, and in four days he gave the pledge to 150,000 people. In Waterford, in the same month, he enrolled 80,000, and in March the following year he enrolled 70,000 in Dublin. Thus in a few years he travelled through the whole of Ireland enrolling many thousands in total abstinence societies, and in 1843 was able to write to a friend in America: "I have now, with the Divine assistance, hoisted the Banner of Temperance in almost every parish in Ireland."

Nor did he confine his apostolate to temperance only. Other virtues he zealously preached; vices and crime of every description he denounced. Crime diminished as the Temperance Movement spread.

In Br. Edmund Ignatius Rice and the Christian Brothers the Apostle of Temperance always found ardent and most useful co-operators in his labours. Boys' societies were founded in the schools by the holy and apostolic priest himself. When he was in Limerick in 1839 he did not visit the schools, being overwhelmed with work among the thousands who flocked in to place themselves under his standard. On a later occasion he came to a neighbouring parish to preach, and the Superior of the Brothers' House in Limerick invited him to visit the schools and give the pledge to the boys, who were well instructed

in the advantages it ensured and in the nature of the obligation it imposed.

The function was invested with much solemnity. The Bishop and a great number of the clergy were present. From the branch schools the boys, led by St. John's Band, marched to the monastery, and all assembled in the large school-room on the top floor.

Banners of the various temperance sodalities were liberally displayed, and the weather being fine, the scene around the grounds and monastery was rich in colour and full of animation.

The boys having taken the pledge, Fr. Mathew, accompanied by the Bishop and clergy, adjourned to an adjoining field, where a gaily-decorated platform had been erected. Here thousands of adults were enrolled amidst a scene of enthusiasm and with high resolve to stand for ever faithful to the pledge they took on that day.

Speaking from the platform, Fr. Mathew said in reference to the Brothers :—

“ Nothing in the whole course of my life gave me more pleasure than the invitation I received from the Christian Brothers of this city—a body of men to whom religion and morality are more indebted than to any other class of society—who devote their lives and energies to the education of those whose sphere of life would not admit them to receive it from any other source. Yes, my young friends, they come to your aid with stores of knowledge and useful information, and with acquirements which, if employed in the active concerns of life for their own aggrandisement, would lead to the highest positions in society.”

In Waterford, Cork, Dublin, and other centres the Brothers organised similar functions, and thus sustained the great Advocate of Temperance in his efforts for the eradication of the vice which had attacked so malignantly the moral life of the people, and was the direct cause of so much misery and degradation.

While Fr. Mathew was thus elevating the great mass of his countrymen, by establishing among them sobriety, self-respect, and other virtues associated with the cardinal virtue of temperance, other great souls, under the inspiration of God and the direction of His ministers on earth, were setting in motion powerful, intensely spiritual, and abiding forces, all tending to the same end—the revival of the Catholic spirit, the dissemination of Catholic principles, the instruction and uplifting of Catholic youth, the regeneration of Catholic Ireland.

In 1815 Mrs. Aikenhead, with her one companion, had begun a charitable work in an orphanage in Dublin, which in time was destined to grow into a great Religious Institute.

Dr. Murray had often spoken to Br. Ignatius Rice of this good lady, and of the great results he hoped would follow from her labours in education, the visitation of the sick, and the relief of the poor.

Her father was a physician of Scotch descent, and professed the Presbyterian religion. Her mother was Irish, and was a member of an old and much-respected Catholic family—the Stackpooles. The children were educated in the Protestant creed, but Mary, the eldest, was often taken to the Catholic chapel by her Catholic relatives, and became gradually impressed with the ceremonial and doctrines of the Catholic Church. In 1801 she determined to become a Catholic, and young though she then was, being only twelve years of age, she felt a strong desire to become a nun and devote her life to charity and the service of the poor and the sick.

She went to live permanently in Dublin in 1811, and placed herself under the direction of Dr. Murray.

Seeing in this noble soul great possibilities, he encouraged her pious desires, and sent her and a companion to St. Mary's Convent in York to make their novitiate and prepare for the new foundation they were to inaugurate in Dublin. They



BR. FABIAN KENNEALLY,
Provincial of India for twenty-three years.
See page 491.



ST. PATRICK'S COLLEGE, ASANSOL, INDIA.

One of the many fine establishments in the Province of India



BR. P. J. RYAN, Provincial, U.S.A.

See page 516



AN AMERICAN SCHOOL.
All Saints' Parochial School, New York.

returned in 1815, and began their work in a very humble way—the way most pleasing to God and most certain to secure the Divine blessing. Soon the Sister of Charity was to be seen in the orphanage, in the school, in the hospital, and in the prison cell, an angel of light, of consolation and peace.

The Founder of the Christian Brothers often visited Mary Aikenhead, and their meetings were mutually advantageous and agreeable, as their characters and ideals had so much in common. The esteem and friendship between these two noble souls grew more intimate and close as their work and their Institutes developed.

Seeing the good accomplished for the boys by the sons of Edmund Ignatius Rice, the Archbishop thought that the Sisters of Charity might effect similar results among the girls, and in 1830 opened a school in Summer Hill in Dublin, and placed it under their care.

These ladies had not been trained as teachers, and, as might have been expected, found much difficulty in managing the children. The difficulties at first seemed insuperable, but charity conquereth all things, and the devoted Sisters, far from losing heart, looked round for help and guidance in a field so new to them. At first they visited some girls' schools, but discovered little that would afford help to them in their perplexities amidst hosts of undisciplined and disorderly children.

In charge of the schools was that truly gifted Sister, Mrs. Hennessy. Of her it is written :—

“ She was endowed with a clear understanding, a methodical mind, and an immense power of work.

“ From the very first she excelled in everything she was put to, and took extreme pains to improve herself.

“ On entering religion, she set about cultivating her talent for teaching in right earnest, and soon reached a high proficiency in an art essentially useful in the Congregation she had joined.”

The system of management which commended itself to Mrs. Hennessy was that in use in a school of the Society of Friends, Meath Street. She engaged a teacher from that establishment for six months to introduce the system into the schools newly opened under the Sisters of Charity in Gardiner Street. After a trial it proved a failure, and had to be abandoned. The children were unmanageable, and emulated each other in disorderly conduct.

The Brothers of Hanover Street Community had been accustomed for many years to visit the Jervis Street Hospital on Sundays, and pass through the wards, instructing and consoling the patients. The Sisters of Charity from Gardiner Street performed a similar work of mercy in the female wards. Br. Ignatius Rice, while residing in Hanover Street, always accompanied the Brothers, and took part in their charitable work.

Here the Brothers and Sisters usually met on these occasions, and Mrs. Hennessy availed of the opportunity to apply to Br. Ignatius Rice for help in her trying position in the school. She begged him to send one of the Brothers to assist herself and the Sisters and get them over their difficulties in managing the children. The proposition was so novel that at first the Founder seemed dubious about its propriety or feasibility, but Mrs. Hennessy reiterated her request, and, being very much in sympathy with her in her troubles, he said :

“ Well, I will send you Brother Duggan.”

“ Oh,” exclaimed Mrs. Hennessy, “ is it that little boy ? ”

“ Little boy,” replied Br. Rice ; “ I wish I had fifty such little boys.”

Br. Duggan was at that time thirty years of age, but being remarkably fresh and fair and youthful in appearance, even the discerning eye of Mrs. Hennessy took him to be much younger than he was. He possessed unusual controlling and

organising power. By direction of Br. Ignatius Rice he visited the Sisters' schools at regular times, when he could get free from his own school duties, and in a short time established order, discipline, attention, and interest in work among the children. He instructed the Sisters in methods of control and teaching, and in a very short time they were able to manage large numbers and conduct their classes with ease and pleasure. From the annals of the Congregation of the Sisters of Charity we quote :—

“ Our school system is the Bell and Lancasterian, organised by the Christian Brothers, and modelled for female schools by our Sisters. ‘ Our school government ’ was compiled from that of the Christian Brothers by Sister Mary Xavier Hennessy, to which she added the method of lecturing on reading, writing, and arithmetic, from recollections of Br. Duggan’s hints on these subjects.

“ Experience proves our system good, as the children are induced to love their lessons, from the attractive manner in which they are given, and religion being the basis of every part of their education, the mind is formed to piety which stands to them in after life.”

It is further related :—

“ The Brothers of the Christian Schools were always welcome visitors to Mother Aikenhead. She had the highest opinion of the devoted Brotherhood, and was grateful to them for the help they had kindly given in arranging the different schools for the Sisters of Charity, and for other acts by which they befriended the Congregation. It pleased her greatly whenever she heard that the Christian Brothers and the Sisters of Charity lent a hand to each other in their good works. Mr. Leonard and Mr. Rice used to visit her whenever they came to town, and often rejoiced her by letting her see how highly they thought of the Sisters in Cork, and how willing the Brothers were to assist that Community in any difficulty they had to contend with.”*

Another valuable asset to the Catholic life of Ireland was

* See that fine publication, “ Life and Work of Mary Aikenhead.”

granted by a beneficent Providence in the holy Foundress of the Sisters of Mercy and in that admirable Institute. The lady chosen for this great end was Catherine McAuley. This pious lady, in the thirty-fifth year of her age, determined to devote her life and ample fortune to works of mercy. This she did under the guidance of Dr. Murray, and in 1827 founded the Sisters of Mercy. The Congregation spread rapidly in Ireland, England, America, and Australia, and established orphanages, schools, and hospitals innumerable, in which the destitute find shelter, the young and illiterate education and instruction, and the sick and afflicted, skilled nursing and tenderest care.

The all-embracing solicitude of Dr. Murray did not overlook the needs of those whose worldly circumstances demanded special educational facilities. As early as 1818 he had sent Mrs. Ball and her two companions to St. Mary's Convent, York, to make their novitiate, and after their return to Dublin he proposed that they should establish the Institute of the Loreto Sisters in Ireland. God blessed the zealous intentions of the saintly Prelate, and the first convent of this illustrious Institute was opened at Rathfarnham by the holy Foundress in 1822.

It is particularly worthy of notice that the activities of the Loreto Nuns and Christian Brothers have moved on closely allied lines, and their fields of labour have opened up in close proximity to each other. We find Communities of the two Congregations working together in the same grand cause on the slopes of the Himalayas, in the plains of India, in the populous centres of Australia, on the South African veldt, and on the historic Rock of Gibraltar. To these far-extending and widely-separated scenes of busy life the members of these truly Irish Institutes have carried the spirit of their holy Founders, and established splendid convents, schools, and colleges worthy

of the best traditions of Ireland's faith and Ireland's missionary zeal.

Throughout Ireland we observe the same religious activities as in Dublin, the same generous and practical charity among all classes, the same re-awakening of Catholic life and spirit. Communities of the new Institutes gradually sprung up in the principal towns, and under their zealous and careful training the youth of the country acquired both religious and secular education of a very respectable standard.

Six years after the foundation of the Christian Brothers in Waterford the Institute of the Patrician Brothers was found at Tullow, in the County of Carlow, by Dr. Delaney, for the religious and literary education of youth. In time affiliations were established in other dioceses, as well as in India and Australia. In issuing a Rescript approving the rules and constitutions of the Institute in 1893, Pope Leo XIII. highly commended the good work accomplished by the Brothers. In this commendation of the labours of the Patrician Brothers the Sovereign Pontiff endorsed the high opinion of their Congregation expressed by the Bishops in whose dioceses they were established. The Brothers have flourishing establishments in Ireland, India, and Australia.

In these early days of the nineteenth century also, the venerable Institute of Franciscan Brothers began to revive in Ireland. Several monasteries were established in the Archdiocese of Tuam. Later on they extended into other dioceses in the country, and also to Brooklyn and Loreto in the United States of America. The Congregation has done valuable educational work in many districts in the West, where its charitable labours are much needed and highly appreciated.

Br. Ignatius Rice, while fostering with all his energies and resources his own Congregation, and extending its operations as widely as prudence would permit, was in cordial sympathy

with every effort directed to Ireland's intellectual and moral improvement, and the system of education he initiated in Mount Sion became in time very helpful to the other teaching organisations. As Communities of the Brothers were generally established in the same towns as those of the Sisters, they were able to give valuable assistance to these good ladies in their initial difficulties in their class-rooms.

While O'Connell and other political leaders were infusing life and hope and stern resolve into the political campaign in Ireland; while Fr. Mathew was rescuing his countrymen from the degradation and demoralisation caused by intemperance; while eminent ecclesiastics were holding aloft the standard of faith, and in fearless accents proclaiming the principles and doctrines of the Catholic Church; the Educational Institutes were zealously fostering deep in the hearts of Irish youth piety and virtue, based on and inspired by an intelligent knowledge of their holy religion and its sublime teachings.

It was well, indeed, for Ireland that her sons and daughters had banded themselves together in the cause of religion and charity, for in the short space of a few years we shall see the country grow pale in the presence of the dread spectre of pestilence, when cholera appeared in Dublin and swept over the provinces. We shall see, too, how the Nuns and Brothers came forward at the call of charity to provide for and nurse the plague-stricken during that terrible visitation, and we will bless God Who raised these benefactors of our race and creed to administer aid and comfort in the days of distress.

19
CHAPTER XIX.

GENERAL CHAPTER, 1831 — EDMUND IGNATIUS RICE RE-ELECTED SUPERIOR GENERAL—THE CHOLERA—SISTERS OF CHARITY, SISTERS OF MERCY, AND CHRISTIAN BROTHERS—THE PRIESTS OF IRELAND TRUE SHEPHERDS.

According to the Constitutions adopted in 1822 the Superior General was to govern for ten years only.

The term of office of the Founder, who was then elected, was drawing to its close, and consequently in 1831 it became necessary to hold a General Chapter.

On November 4th, 1831, the Founder wrote to all the Houses :—

“ My very dear Br. Superior,

“ Be pleased to notify to the professed Brothers of your Community that a General Chapter of the Institute will be held at Christmas next, the members of which will, it is expected, enter on their Retreat in this House, North Richmond Street, on or about December 16th. The exercises of the Retreat will be conducted by the Rev. Fr. Esmond. I need not remind you or the Brothers how frequently, or how fervently, we should all now pray that God in His infinite mercies will direct us in the choice of those whom He wills to govern our Congregation, as on this occasion the Chapter is convoked for the important objects of electing a Superior General and his Assistants, and to regulate points of discipline. You will procure a Mass to be said, and have a general Communion offered, to beg the direction and assistance of the Holy Ghost. You are also to recite daily the *Veni Creator* and the prayer, *Deus qui Corda*, for the same intention, and these you will continue to recite until the day of your departure for the Chapter.

“ Your affectionate Brother,

“ EDMUND I. RICE.”

In compliance with this letter the Superiors of the Houses assembled in Richmond Street on the evening of December 15th.

The first business of the Chapter was to receive the resignations of the Superior General and his Assistants. This being done, the Chapter immediately proceeded to the election of a Superior General. The Founder was once more elected to this high office, receiving all the votes except his own. The unanimous choice of the Chapter may be taken as an expression of the veneration of the Brothers generally for their holy Founder and of their confidence in his able guidance of the Congregation.

Once more he submissively accepted a responsibility which he would gladly relinquish if the decision of the Chapter and the general desire of the Brothers had not imposed it on him. The news of the re-election of the Founder gave great satisfaction throughout the Congregation, for, as years passed, the grandeur of the work he had launched became more apparent and its possibilities more generally apprehended.

He was now in the seventieth year of his age, and though the trials and anxieties inseparable from his position, and his long-sustained labours in promoting the progress of his Congregation and its mission among the young, had to some extent impaired his own vigorous constitution, he was still possessed of a generous reserve of his youthful energy, and the Brothers felt that in no one's keeping would the interests of their Congregation be so safe as in his. To them, filled as their hearts were with sentiments of filial veneration and affection for their revered Father and Founder, it was no small happiness to know that he was still their Superior General.

The Chapter continued in session for four weeks, and made many useful regulations bearing on the efficiency of the schools and on the training of the young Brothers.

A Brother writing at this time observes :—

“ The late Chapter considered the Novitiate as the life-blood of the Institute. If the Novitiate is not properly

sustained, the Society will soon perish ; hence it framed several decrees for its better regulation."

Two Brothers, having a good colloquial knowledge of the French language, were deputed in 1832 to visit the Novitiate of the Institute of Brothers of the Christian Schools in France, in order to observe their methods of training, and to report as to what practices could, with advantage, be adopted in the Novitiate of the Irish Brothers. They were cordially received by the Brothers in Paris, and were much edified by all they saw in the Communities and Novitiate of the French Congregation. But with commendable judgement and discrimination these intelligent observers say in their report :—

" We saw much that edified us in the French Novitiate and in the Communities of the Brothers. The difference in race, customs, and environment is so great that few of the French regulations and practices can with advantage be introduced into our Novitiate. The practices and methods of training and formation established in our own Novitiate are better adapted to our country and to the character of the Irish people than any other."

We cannot but feel grateful to these Brothers, who set a just value on what was innate to the Irish Congregation and on what it had itself evolved in response to the conditions and the demands of the times and country in which it was founded. They were not of the class " who see good in every country but their own," and who become the advocates of change, not for its utility, but for its novelty.

The members of the Chapter returned to their Houses in Ireland and England, leaving the Founder and his Council in Dublin to continue the administration of the government of the Congregation, and to foster in every way possible its development on the sound and religious lines approved by the Chapter. At all times during these eventful years one grand idea

dominated the thought of the Brothers responsible for the direction and formation of the members ; it was an intense desire to cultivate among them in its fullest degree " the true spirit of their Institute," and the most exact observance of the Rules and Constitutions.

Scarcely had the work in the schools been resumed after the Christmas vacation, when the alarming report spread through the country that Asiatic cholera, which had desolated the East, had made its appearance in Europe, and was extending its ravages towards the west of the Continent. It was already raging in France, and though the spring of 1832 in Ireland was unusually mild, the dreaded plague appeared in Dublin towards the end of March.

The sanitary state of the city had been much neglected, and, in consequence, it was in a most deplorable condition of unpreparedness to ward off or to cope with such a menace. The poorer quarters were teeming with a population sunk in poverty and squalor.

From the first appearance of the pestilence, which had proved so fearful in other countries, the Archbishop, Dr. Murray, and his clergy, aided by the Sisters of Mercy and the Sisters of Charity, did all in their power to provide for the poor who might be attacked by the dread disease. In the Sisters the charitable Prelate had efficient and fearless co-operators. Their charity and devotedness won universal admiration, as might, indeed, be expected from ladies who had already given their lives to God, and who were so fully imbued with the love of the Sacred Heart of the Redeemer, the source of all Christian heroism.

Notwithstanding the precautions taken, the epidemic got a firm grip on the city. Every morning fresh lists of the dead were posted at the chapel doors, and the daily toll of death was from fifty to sixty. This went on for three months. Fear and depression hung over the whole city, and no one knew who

would be the next victim. In May the scourge began to abate, but it lingered with diminished virulence until the end of the year.

The authorities in various places through the country were not dilatory in making preparations for an outbreak of the epidemic which the fate of Dublin had forewarned them to expect. Belfast, Cork, Drogheda, Thurles, Dungarvan, Limerick, and other centres of population were attacked, and became scenes of indescribable sufferings and dire distress.

The holy Founder, full of pity for the poor victims of the disease, had sent out instructions to the Brothers to place themselves and their schools and houses at the service of the sufferers. The schools were closed and converted into hospitals. The Nuns and Brothers were untiring in their attention to the sick, and their services elicited the most cordial commendations, while the Priests throughout Ireland gave a noble display of that disregard of self and personal safety which ever characterises the true shepherd when danger threatens the members of the flock.

Thus of Fr. O'Keeffe, of Cork, we read :—

“ He moved from bed to bed during the silence of the night—a silence broken only by the agonies of the sick or the moans of the sufferers, comforting, consoling, and soothing by his kind words and gentle ways.”

The number of deaths in Cork was so appalling that people lost all confidence in medical skill or treatment. It was in this depressing state of public feeling that the intrepidity and charity of the clergy and nuns became conspicuous and salutary.

In accordance with the directions issued by the Founder, the house and schools in Limerick were given up to the “Board of Health,” which was formed by the Bishop of Limerick, Dr. Ryan, in anticipation of the pestilence.

The large school-rooms were furnished with beds and other requisites, and the place was known as St. Michael's Hospital.

Parts of the monastery were given up to the chaplain and the doctor on duty.

The Limerick Chronicle of May 19th, 1832, contained the following :—

“ The thanks of the Board of Health at their meeting, Friday, May 18th, were presented to the Brothers of the Christian Schools for benevolently surrendering their establishment in Sexton Street as a cholera hospital.”

On May 26th the epidemic had fallen on the city with alarming virulence. It was preceded the night before by a most unwholesome fog which covered the district and produced a suffocating sensation, and within twenty-four hours the disease had grimly established its hold on the terror-stricken inhabitants. Each day showed an uninterrupted increase of persons attacked, with a corresponding increase in the number of deaths.

Limerick was at a disadvantage in this crisis compared with Cork and Dublin. There were no Sisters of Mercy or Sisters of Charity in the city, but their place was supplied by two charitable ladies, Miss Reddin and her niece, Miss Bridgeman, who afterwards became a Sister of Mercy, and heroine of the Crimean War.

Both were in charge of the Magdalen Asylum in Limerick, and had been engaged in this philanthropic work for some years, when the cholera fell on the city.

Miss Bridgeman was then in her nineteenth year, was a person of refined manners, highly educated, most attractive in person and character, animated with rare courage, yet modest and full of sympathy for suffering humanity. One who knew her then writes :—

“ She was animated by noble sentiments and generous impulses ; kind, brave, generous, and forgetful of self.”

These ladies took up their residence in the parlour of the monastery, and in turn, by day and night, superintended the

hospital established in the school. The paid nurses were found very unsatisfactory, and the poor penitents from the asylum volunteered to help their much-loved benefactresses in nursing the plague-stricken. Their generous offer was gratefully accepted, and their devotion to their self-imposed and dangerous duty, their heroic constancy and courage in the midst of suffering and death, their piety, patience, and persevering toil, were an example to the whole city.

On May 20th a report of the Board of Health stated :—

“ Last night the cries of the people were most distressing in various parts of the English and Irish towns on the report of a relative or friend being seized with the disorder. The people are almost panic-struck at the name of cholera ; the appearance of the hospital cart for conveying the patients in the streets spreads the wildest confusion.”

So general was the distress and panic that the city seemed forsaken. There was a total suspension of business, and the more wealthy people fled to friends in the country, or to the seaside, while every hour of the day hearses were to be seen moving through the streets, silent, impressive, and awe-inspiring evidence of the dread mortality decimating the inhabitants. No other four-wheeled vehicle appeared in the streets. The country people being afraid to come into the city, supplies of provisions were becoming exhausted, and prices consequently rose. Other towns in Ireland presented the same sad and deplorable conditions,

In the midst of panic and distress the Brothers in Limerick, animated by the words of their holy Founder, knew no fear. That his thoughts were with them, while he rejoiced in the fine spirit of charity they displayed, we learn from a letter of his to the Rev. Mother of the Presentation Nuns in Dungarvan. He writes :—

“ Every day they are attending to the poor cholera patients

in the hospitals. They give a frightful account of the ravages it is making there. Sixteen dead were removed one morning from the school, which has been fitted up as a hospital. There are numerous conversions among the sick, so much so that one of the Brothers in a letter received yesterday calls the cholera a blessing instead of a scourge.

“The poor Magdalen penitents are all employed as nurses in the hospitals. Let us hope and pray that God may have pity on the people.”

A Limerick citizen, and an eye-witness, wrote :—

“At all hours of the day and night the Brothers were to be seen in the wards occupied by the male patients in Barrington’s Hospital and in their own school. They sat by the bedside, comforted the poor sufferers, and prepared them for the last Sacraments. They handled them gently, rubbed down their aching limbs, and by their presence and pious conversation cheered and consoled them in their pain and agony. During the whole time the awful pestilence lasted the Brothers never ceased in their attention to the afflicted, and stood fearless in the midst of death and general alarm. Their devotedness and courage won universal eulogy, and they received the thanks of the clergy, physicians, and gentlemen of the Board of Health.”

The Limerick Chronicle of June 23rd had the following announcement :—

“The Christian Brothers’ School, Clare Street, is now open as a General Convalescent Hospital, and thirty beds are already fitted up there, with a soup kitchen attached.”

And again, towards the close of this dark period in the city’s history, the same authority—a Protestant organ though it was— informs its readers :—

“The Catholic clergy have evinced the utmost zeal and attention to the many poor people whose critical state has called for their spiritual services.”

Two priests died of the plague, true martyrs in the cause of charity. Miss Reddin and the heroic Miss Bridgeman escaped, though for months in daily contact with the disease, and not

one of the poor penitents, who so bravely stepped into the gap of danger in the hour of need, fell a victim to the plague.

A writer of the time, referring to this cholera visitation, says :—

“ The unceasing and fearless attention, during the late awful visitation, of the Christian Brothers of Limerick, the Sisters of Mercy in Dublin, and the Sisters of Charity in Cork and Dublin, can never be forgotten by these places that witnessed their labours. With Christian heroism they approached the abode of pestilence ; they took their station around the bed of death, martyr-like ; they braved the contagion ; and while the friends and relatives fled from the mansions of suffering, these religious were to be found administering medicinal relief, giving religious instruction, and pouring the balm of consolation on the afflicted heart of the suffering, expiring victims of the cholera.”

CHAPTER XX.

STATE OF ELEMENTARY EDUCATION IN DIFFERENT COUNTRIES
—THE NATIONAL BOARD—ITS COMPOSITION—PRINCIPLES,
PROFESSIONS, AND PRACTICES OF THE BOARD—NUNS'
AND MONKS' SCHOOLS ARE INVITED TO JOIN THE
NATIONAL SYSTEM—NATIONAL SYSTEM RECEIVED WITH
“MIXED FEELINGS”—THE FOUNDER PLACES SIX OF HIS
SCHOOLS UNDER THE BOARD—INSPECTORS AND OTHER
VISITORS REPORT ON THEIR EFFICIENCY—DR. WHATELY
AND MR. CARLISLE—DR. McHALE—DIVIDED OPINIONS
AMONG THE BISHOPS—QUESTION OF NATIONAL EDUCA-
TION REFERRED TO ROME—SYSTEMS OF THE NATIONAL
BOARD AND CHRISTIAN BROTHERS IRRECONCILABLE.

The beginning of the nineteenth century saw a general re-awakening of interest in favour of popular education in America and in many countries of Europe. But it was only a re-awakening in the European countries, for before the “Reformation” in Germany and in England, and before the Revolution in France, education was widely diffused. Of this there is no lack of documentary evidence, and, thanks to the researches of scholars and antiquarians, this evidence is accumulating year by year.

GERMANY.

An estimate, based on the investigations of Eulenberg, shows that in 1506 there were 6,000 German students engaged in university studies, and that the number of university-trained men in Germany was not below 60,000. To prepare such a number of young men to enter on university studies a widely-extended system of preparatory schools and colleges was required. Some towns had five or more of these preparatory

colleges or elementary schools. Thus Nuremberg in 1485 had four schools, with four masters, twelve ushers, 245 sons of citizens who were paying pupils, and a considerable number of free scholars. In Augsburg there were five schools with over 500 pupils. Facts like these can be enumerated to show how widely education was diffused in Germany before the Reformation. It is claimed on reliable grounds that almost every person in Germany was able to read at that date.

The invention of the printing press, about 1425, is one potent fact which no student of education should miss. A moment's reflection on the change it must have effected in the possibilities of the distribution of knowledge, in the propagation of ideas, in creating the desire to learn to read, and hence to acquire education, will bring at once to our thought the vast and world-wide influence it has had on all political, religious, and intellectual developments to our own day.

With a view to clear thinking it is well to remind the reader that from 1648 Germany means a number of independent states, united by race and language, but not subject to centralised authority. Each state had its own education regulations, but all moved pretty much on parallel lines.

Following the Reformation we observe a great deal of educational activity in Germany, both among Protestants and Catholics. Luther's addresses on this subject glow with the fire and vigour characteristic of his temperament; but study of the work accomplished reveals that Catholics in Germany were as active and progressive as the Reformers. Between 1550 and 1700 the Lutherans founded nine universities and the Catholics eight. Nor were the Catholic schools or universities inferior in reputation or in strength to those of the Protestants. Enough has not been written on the zeal of Catholics for the progress of education during this period.

The Council of Trent urged on all bishops the obligation

of building up seminaries and parochial schools, and diocesan synods in their decrees imposed this obligation on parish priests.

The Society of Jesus affords the most striking evidence of Catholic zeal and achievement. In Germany, at the time of the suppression of the Order, the Jesuits had 5,340 members and 307 houses. On the eve of suppression, 1772, the Society had in different countries 669 colleges and over 200,000 students. These colleges were not exclusively for the sons of the wealthy, nor were they entirely devoted to higher education. In 1752 Fr. Vitelleschi, the General of the Society, writes to the Jesuits throughout the world :—

“ It is of supreme importance that what we call the *scholae inferiores* should be looked after with extreme solicitude. We owe this to the municipalities which have established colleges for us, and entrusted to us the education of their youth. This is specially incumbent on us at the present time, when such a desire for scholastic education everywhere manifests itself, and has called into existence so many schools of that kind.”

Of the splendid work done by the Jesuits, we need but quote the remarkable testimony of Bacon :—

“ Take example by the schools of the Jesuits,” he writes, “ for better do not exist. When I look at the diligence and activity of the Jesuits, both in imparting knowledge and in moulding the heart, I bethink me of the exclamation of Agesilaus concerning Pharnabazus : ‘ Since thou art so noble I would thou wert on my side.’ ”

Catholic education was not, of course, entirely in the hands of the Jesuits, but their fine work gives an idea of the educational activity of Catholics during the years following the Reformation. When we come to treat of education in France prior to the Revolution this fact will stand out in relief.

All the German States which adhered to the Catholic faith took great pains to keep their universities, colleges, and schools up to the level of their Protestant rivals. By the end of the

eighteenth century both Protestant and Catholic universities in Germany had attained pre-eminence in academic work in no way inferior to the older and more famous seats of learning in Italy, Spain, and France.

Elementary education was vested in the several Kingdoms, Duchies, and Grand Duchies, but all conformed generally to a few leading rules. Mixed schools* were general in the Protestant States. Protestants, Catholics, Calvinists, and Jews had to submit to mixed education. The mixed school was the next best thing to the exclusively Protestant school which the State had failed to impose on the reluctant denominations. The mixed school was under Protestant control in Northern and Central Germany.

In the mixed school religious instruction was obligatory for a certain time each week on all the pupils. The programme was mapped out year by year, and both syllabus and teacher had to be approved by Church authorities. Thus in every German mixed school four programmes in religious knowledge might be found in one school. Parents had a choice as to the religious programme the child should follow, but one or other programme should be taken. The teachers were obliged to take religion as a subject at their examination for the teaching profession.† Separate schools were established where the denominations were numerically strong enough to provide sufficient pupils.

Though schools were generally provided by the municipalities, the standard of knowledge remained low, and the curriculum in the elementary school was limited to reading, writing, and the simplest arithmetical calculations. In the early years of the nineteenth century efforts were made to

* "Mixed schools"—schools in which children of different denominations were combined.

† See "Irish Monthly," March, 1926—Dr. Corcoran, S.J.

improve the education of the teachers and to extend the course of instruction, but enthusiasm in this direction was defeated by the opposition of the rulers of Prussia, who entertained serious dread of "over-education." Allenstein, writing for Fredrich William III., declared that his Majesty "feared lest the masses should be turned into half-educated sciolists" (1822).

School regulations issued in 1854 strictly forbade the teaching of history, geography, or science; and arithmetic was to be limited to the simplest calculations "lest the demon of pride should, even here, enter." These regulations emanated not from a Catholic obscurantist in "the dark ages," but from the rulers of Protestant Prussia in the middle of the nineteenth century. Teachers were not educated or trained, and one "regulation" allowed "the schoolmasters a monopoly of tailoring in the villages to improve their economic position."

In 1870, however, a better era began. A new spirit was infused into the schools, and a more liberal education, with thorough professional training, was provided for teachers. The elementary school curriculum now included history, science, geography, music, and games. In time a fine system of primary schools, continuation schools, and technical schools spread over the whole country, and so perfect were their organisation and methods of instruction that young teachers from far and near came to complete their professional training and to study the science of education in the German schools of psychology. Directors of education came to observe German methods, and, returning to their own countries, tried to establish systems based on the German model.

The grand objectives of all this educational movement in the German States were the attainment of national unity, military predominance, and commercial pre-eminence. These high ambitions were well-nigh secured when the great war (1914)

shattered the bright visions of world-power and Germanic Imperialism.

FRANCE.

In 1789 there were in France 22 universities, 800 secondary schools, with 77,000 pupils, of whom 33,400 paid no fees, and 22,000 primary schools, with 1,500,000 scholars. The whole population of France was then 17,000,000. This was Catholic France before the Revolution and before compulsory attendance laws for schools were talked of. The Revolution effectually stopped all this educational activity. The schismatic Abbé Gregoire, a member of the Convention (1792-3), said :—

“ Ten years ago in each of the Departments every Commune had a schoolmaster, and often a schoolmistress. The method of instruction was good. Everywhere the zeal of parents was stimulated and emulation was excited.”

In 1802 the report of the Prefect of Vendée says :—

“ There existed ten years ago little schools in all our villages.”

The report of the Minister of the Interior for 1798 tells us :—

“ With regard to the primary schools their condition has not changed. They are generally deserted where they exist, and many Departments have none.”

Other republican witnesses may be cited :—

“ The schools are perishing like plants in a soil which rejects them” (Talleyrand, 1791).

“ The schools could not resist the shocks of the Revolution” (Daunon, 1795).

“ The spectacle of the primary schools should afflict the soul of every true republican” (Latourneau, 1797).

Of the generation which grew up in France during these years following the Revolution fifty per cent. of the men and seventy-five per cent. of the women were unable to read or

write. This was the generation after the suppression of the Religious Congregations and the Catholic schools.

Education, however, did not continue at this low ebb. There was a general demand from the municipalities for the restoration of the Brothers of the Christian Schools and of the other teaching Institutes. They were recalled, and the schools again flourished. The latter half of the century saw France once more in the lead among the nations in her educational system, though unhappily the schools are no longer dominated and inspired by the old Catholic ideals. The Religious Congregations, to whom the nation owed so much, were once more expelled from their class-rooms and monasteries by the infidel Government in 1904.

ENGLAND.—AMERICA.

In England, prior to the "Reformation," there was a good deal of educational work done in the monasteries, convents, and cathedral churches. Every village had its school in connection with the parish church. In Yorkshire the dissolution of the convents was opposed by the people, because "in them their daughters were brought up in virtue." In the diocese of Norwich alone the endowments of ninety schools were given to laymen by Henry VIII. Multiply this by the number of dioceses in England and we get a fair estimate of the extent of education in pre-Reformation days, and of the ruin which the Reformation wrought. Latimer, Bacon, and quite a number of other Protestant witnesses might be quoted to show how education was depressed after the suppression of the monasteries.*

Until the beginning of the nineteenth century education

* See Leach, "English Schools at the Reformation," and Augustus Jessops, D.D., "Before the Great Pillage."

was considered to be a matter for the concern of the Anglican clergy. Catholics and Dissenters were subjected to severe penalties if they attempted to educate a child at home or to send him abroad for education. The Anglican clergy took but little interest in popular education, as we see from the facts revealed by Commissions on Education as late as 1830 and 1840. In 1833 only one person in every thirty-five was receiving any education (London Statistical Society). In parts of Lancashire there were towns of 25,000 inhabitants without even one school. Over fifty per cent. of the children in Westminster, Birmingham, and other places never attended school. In 1820 the Anglican Rector of Bethnal Green testified before a Commission that in his district, which had 40,000 inhabitants, he had only one school, and that accommodated 120 pupils. On a low estimate there would be 6,000 children of school-going age in this district. This is typical of the condition in other parts of the country.

Even where schools were provided the teachers, like those in Germany at this same period, were uneducated and untrained. They were often miners, labourers, or artisans who had lost their health or had met with accidents (Report of Commission, 1839-40). When we think of this, are we not reminded of what Ireland owes to her clergy and to the Founders of her Religious Congregations, who forty years before, even while penal laws were yet in force, began to prepare teachers and to provide schools for her children?

Zealous Catholic pastors in England's populous centres tried to provide for the education of the children of their flocks, and Br. Edmund Ignatius Rice gave them generously all the help he could afford. He was in the field as early as 1825, and in the following twenty years the Congregation opened no fewer than fourteen establishments in England.

The movement in favour of popular education in England

met with much opposition. Many held that it was dangerous, and not a matter about which the Government should take any action. This opposition gave way before the popular demand, and Parliament began to vote annual subsidies for education. As in Ireland, money granted for education prior to this date was misapplied, and little or no educational benefit secured. The growth of the elementary schools system may be gauged by these ever-increasing grants for elementary education. Thus in 1830 the grant was £20,000; in 1860 it had reached £800,000. At present in England and Wales the cost of elementary education is met partly by Government grants and partly by grants from the County Boroughs and Urban District Councils. In 1897 the total grants amounted to £14,000,000; for the year ending March, 1909, the amount was £22,795,178. For the year 1922-3 the Board of Education grants to Local Authorities amounted to £32,602,954, and for 1924-5 the Local Authorities contributed out of the rates for elementary education over £27,000,000. The total, nearly £60,000,000, represents a liberal provision.

The average attendance of children in elementary schools in England for year ending March 31st, 1924, was 4,628,943. The total number of certificated teachers was 107,943, of whom 75,941 were college-trained. It must be acknowledged, therefore, that if England was slow to move in providing for the education of the masses, she has moved rapidly since 1840, and on a scale worthy of her wealth and greatness.

Scotland was one of the first countries to make provision for elementary education on a popular scale.

In 1696 a law was passed in Scotland requiring the landholders of each parish to provide a school-house and support a schoolmaster. This law was enforced. Many of the schools offered secondary instruction as well as elementary, and sent boys directly to the university. Consequently the Scottish

people had better facilities for education than those of any other portion of the British Empire.

Early in the seventeenth century (1618) the Dutch established a system of elementary schools in each parish, and the Dutch colonists in America were compelled to provide a school and church in every one of their settlements.

Popular education in the American States had to contend with the peculiar difficulties of colonies engaged in building up a home in a new land. The vigorous mentality of the early colonists made the best provision possible for the education of their children. Religion, as well as a just appreciation of the value of "good learning," inspired their zeal. The rapid growth of the country in population and wealth provided rare responsibilities and opportunities for the leaders in educational work and organisation. The spirit of progress which marks every department of enterprise in the American States was most in evidence in the school systems. Where the education of the young citizen was in question, "money was poured out like water." Great thinkers were not wanting who pointed out the best methods and principles of education. Yet the absence of religion in her schools depreciates the effectiveness of much of all this educational activity. It cannot rise above the low level of merely pagan culture. Education of this type is provided free for every American child. The Catholic authorities have spent vast sums on their schools and colleges, and Catholic children are generally educated in their own schools.

This brief survey of education in countries outside our own is not without interest. It is a subject on which many erroneous views prevail. The intellectual condition of the Irish people during the whole period under review is explained by our political history. The wonder is, not that education was not more general among the masses of our people, but that any love

of knowledge, or esteem for education, or culture of any kind survived in a country so harassed and persecuted.

Early in the nineteenth century the English Government in this country began to see that it could no longer prudently or decently refrain from making some provision for education. The Irish people were showing very clearly that they would have education, and on this Mitchel writes :—

“ It had been for long ages prohibited to Irish Catholics to be educated at all, under heavy penalties. When these penal laws had disappeared, and the British Government found that the Irish were very desirous to educate their children, that Government resolved, if they must be taught, to teach them itself, and especially to keep them as much as possible ignorant of the history of their own country—a very prudent and politic design, if it could only have been accomplished.”

In Ireland Catholic elementary education was left almost entirely to the newly-established Religious Congregations and to the “ hedge schools,” which down through centuries of persecution had a most useful but perilous existence.

The intellectual condition of the poorer class of children was necessarily unsatisfactory. Only a small percentage could be educated by philanthropic effort, while even parents who were in a position to pay for the education of their children had no schools to which they could send them.

About the middle of the nineteenth century English statesmen had been compelled by an instinct of self-preservation, and by a more enlightened understanding of the laws of economic efficiency, to give attention to the problem of the education of the working classes. Previous to that considerable sums had been voted both by the Irish and the Imperial Parliaments for elementary education in Ireland, and successive schemes were launched, ostensibly for the education of Irish youth, but in reality, as we have seen, to Protestantise and Anglicise the Irish nation. Each scheme in turn failed to win the confidence or co-

operation of the people; all were equally barren of results, and the money allotted for the purpose of education was to a great extent wasted.

Proposals for a State-aided system of elementary education were submitted to the Catholic Bishops in 1826, and in their reply their Lordships said :—

“ The admission of Protestants and Roman Catholics into the same school, for the purpose of literary instruction, may under existing circumstances be allowed, provided that sufficient care be taken to protect the faith of the Roman Catholic children and to furnish them with adequate means of religious instruction.”

The Bishops then specified the safeguards which they considered necessary to protect the faith of the Catholic children and the provision required for their religious instruction. In this reply the Hierarchy of Ireland acquiesced in a qualified way in the principle on which the National System is based.

In 1831 the Government resolved to introduce a new plan of primary education for the youth of Ireland. The scheme was to be administered by a Board of Commissioners representing the various religious persuasions. This Board was to be composed of seven members, three representing the Established Church, two the Catholic Church, and two the Dissenting bodies. Mr. Stanley, afterwards Lord Stanley, was then Chief Secretary for Ireland, and he wrote to the Duke of Leinster asking him to accept the position of President of the proposed Board.

The letter conveying this invitation is of considerable educational and historic interest, as it has always been regarded as the original Charter of the “ National Board,” (an appellation) by which the new Board became very widely known, and the system it administered for well-nigh a century was known as the “ National System.” (How far it merited the distinguishing designation its history shows.)

The fundamental principle of the system, as set forth in the famous letter to the Duke of Leinster, was—"The promotion of combined literary and separate religious instruction," and to promote this object the writer proposed that the course of study for four fixed days of the week should be exclusively moral and literary, and that one day in each week should be devoted to the separate religious instruction of the Catholic pupils, and one day to the separate religious instruction of the Protestant pupils. No interference on the part of the teacher was to be allowed in the religious instruction, which was to be given under the exclusive superintendence of the clergy of the respective Communion.

THE NATIONAL BOARD.

The Duke accepted the position of President, and the other Commissioners were—Dr. Murray, Catholic Archbishop of Dublin; Dr. Whately, Protestant Archbishop of Dublin; Rev. Dr. Sadlier, Provost of Trinity College; the Right Honourable A. R. Blake, a Catholic; Robert Holmes, Esq., a Unitarian, and Rev. Mr. Carlisle, a Scotch Presbyterian, resident in Ireland for some years.

The injustice of the Catholic representation on the Board is strikingly manifest, when it is borne in mind that five-sixths of the population of Ireland were Catholics. Ireland, however, had but then emerged from the degradation and thralldom of the Penal Laws, and Catholics were disposed to accept as a favour the merest recognition of their rights.

For nearly a century this "National" Board loomed big in the educational life of Ireland, and the names of Whately and Carlisle in subsequent years gained wide and enduring notoriety. The latter became the Resident and salaried Commissioner.

Before the end of 1831 the Irish Education Bill had passed

both Houses of Parliament, almost without opposition, and received the Royal Assent. It was loudly proclaimed that :—

“ One of the main objects of the measure was to unite in one system children of different creeds. Hence even the ^(suspicion) of proselytism was to be banished from the schools, and the religious beliefs of the children attending the schools should be in nowise interfered with.”

The Commissioners had authority to supply the schools with books of separate religious instruction at prime cost, but the Protestant Commissioners refused to supply such books to Catholic children.

Yet the new system, being launched with these emphatic and clear declarations of fairness, was calculated to inspire more confidence among Catholics than any of the educational schemes they had hitherto been favoured with. They were, therefore, not unwilling to give it a trial.

Dr. Doyle, Bishop of Kildare and Leighlin, in a letter addressed to his clergy, said of the Rules of the Board :—

“ These terms had been long sought for by repeated applications to Government and by petitions to Parliament, and have at length, with much difficulty, been attained. While they are not, perhaps, the very best that can be devised, they are suited to the special circumstances of this distracted country.”

Most of the Bishops and clergy of the time seem to have concurred in the opinion of Dr. Doyle. The Catholic Bishop of Down and Connor, Dr. Crolly, placed his school in Belfast under the Board immediately after it was formed. However, there was one outstanding opponent of the new scheme, Dr. McHale, the celebrated Archbishop of Tuam. With voice and pen he denounced the system, and used his powerful influence vigorously in opposition to it. He described it as “ a system in which Catholics and ^{Protestants} Sectarians, truth and error, faith and heresy, were huddled together in hideous confusion.”

On the other side, the presence of Dr. Murray, the Archbishop of Dublin, on the Board induced Catholic priests in great numbers to seek assistance for their struggling schools.

Religious engaged in teaching were particularly interested to learn what the action of the Board would be towards them, and the Christian Brothers were in a more special manner expectant and apprehensive, owing to the clauses imposing disabilities on them that had been retained in the Emancipation Act passed two years previously. To the surprise of many, the Board almost at the beginning of its administration considered the question of admitting "the Monks and Nuns" to participation in the education grants. The decision of the Board was that they might be admitted on the same conditions as other teachers, and that it was desirable that their schools should be brought into connexion with the National System. This was a candid and evident acknowledgment that the penal clauses of the Emancipation Act were not to operate, which, indeed, was generally understood when the Act was before Parliament, and assurances to that effect were given by gentlemen of position and responsibility.

Yet the action of the Government was strangely inconsistent, for Congregations of Monks who took religious vows were illegal, and the members were liable to be banished from the United Kingdom for the term of their natural lives, and now these very persons were invited by the Government to share in the grants it was prepared to make for education. They would be paid on the same terms as the secular teachers under the Board.

Br. Ignatius Rice, however, was not disposed to place his schools in connexion with the National System. His Congregation had been thirty years in existence. It had been founded on a purely ^{high} denominational principle, and its methods had been evolved on the assumption that throughout the entire

school day, religious instruction, devotional practices, and moral training should blend with secular teaching, and that an atmosphere of religion and piety should permeate the whole work and life of the school. The Founder and the Brothers were convinced of the immense value of that principle in the formation of the mind and character of the child, and were determined not to depart from it for any material advantages or monetary considerations. They disapproved absolutely of the principle on which the new system was based, which was the rigid separation of the religious and secular elements in education.

By the regulations of the National Board all reference to religious subjects was prohibited, all pious practices were suppressed, all sacred emblems were hidden away, except during a specified time each day. A compromise of this kind, the surrender of religious freedom in the class-room, the almost total elimination of the religious element from the education of the children, they were not prepared to accept. Nor were they without the gravest apprehensions as to the pernicious effect this new system of education would have on the faith and piety of the youth of Ireland.

By the Irish people the system was received with mixed sentiments. Some, more confiding than others, hailed it as a boon to the country, seeing in it so decided an improvement on the previous ~~proselytising~~ systems they had known; some were ~~dubious and~~ cautious, but were not unwilling to give it a trial; while yet a numerous body, distrusting the source from which it emanated^{CAME}, and mindful of former attempts, made under the guise of zeal for education, by the Ascendancy Party, to pervert the faith of Ireland, viewed it with hostility and kept aloof from it.

Persons of influence and proved friendship for the Congregation urged the Brothers to form a connection with the Board,

and test by experience its supposed advantages. A strong argument in favour of this course was that the Catholic Archbishop not only gave the sanction of his honoured name to the system, but became a member of the Board of Commissioners, and that, therefore, there could be nothing fundamentally wrong with its principles or in regulations which his Grace accepted or approved. The Archbishop was most urgent in persuading the Founder to connect his schools with the system. His Grace firmly believed that the connexion would benefit the Congregation. Whenever the Founder visited the Archbishop, this subject was one his Grace invariably introduced and earnestly discussed. To the reluctant and doubting visitor he would repeat with emphasis the words of Lord Stanley's letter, "the National System is one from which is banished even the suspicion of proselytism."

So pressing were the solicitations of the Archbishop and other friends that the Founder felt he could not prudently refuse any longer to comply with their wishes. Yet he proceeded with caution, and after deliberation with the Superiors of the several Communities, decided to connect six of his establishments with the National System. The six schools he selected, as an experiment, were Richmond Street and Mill Street, in Dublin; Ennis and Ennistymon, in Clare; and Mount Sion and Dungarvan, in Waterford. Richmond Street had been built as a training school for the young members of the Congregation, and during the time of its connexion with the National System maintained among all the schools of the Board throughout the country its pre-eminence for discipline and efficiency.

John Fisher Murray, Esq., A.M., M.D., Inspector for the Commissioners of National Education, wrote in 1835:—

"It is quite enough for an inspector to say that he observes in this excellent institution, Richmond Street, Dublin, everything to admire and nothing to condemn. The benefit con-

ferred on the poorer classes is, indeed, incalculable ; nor is there anything in the regulations or mode of management which could, by any possibility, offend the feelings of any person of whatever religion. The inspector does not know whether to admire most the military precision with which the children are regulated and controlled, or the amazing proficiency manifested in all those branches of knowledge in which they are so ably and so benevolently instructed. The inspector abstains from giving any suggestion, as he cannot well see how the present most excellent management of the schools could be improved by anything coming from him."

A Commission to enquire into the state of education in Ireland was appointed in 1837, and from its reports we obtain valuable information bearing on the Christian Brothers' Schools.

Dr. Alexander McArthur, Headmaster of the Government Model School, Marlborough Street, giving evidence before this Commission, said :—

" I do not think we have one decidedly good school but that of the Christian Brothers, Mill Street, Dublin. I take that school as the standard at present. It is the best school we have." (Lords' Report, Vol. I., p. 20.)

Mr. Doyle, a member of the Society of Friends, testified before the same Commission :—

" The Christian Brothers' Schools in Mill Street, Dublin, were very well conducted and quite equal to the Board's Model School in Marlborough Street." (Lords' Report, 1837.)

Robert Ingram, Esq., M.A., giving evidence before the Commission, said :—

" The Christian Brothers are very able teachers. There are very extensive schools in Cork, taught by the Christian Brothers, not under the National System; I believe there are as many as 1,100 or 1,200 boys taught there. I went there with a Roman Catholic clergyman, and inspected all the schools, and certainly the advancement in literary matters was very satisfactory."

The same gentleman, in further evidence, stated :—

“ The only schools that could at all compete with the Board schools were those taught by the Christian Brothers. They seem to be very skilful teachers.”

Rev. George Dwyer, Rector in Ireland, a Protestant clergyman, said in his evidence before the Commission :—

“ I found the Christian Brothers’ Schools admirable. I would say, the most perfect schools I have ever been in in my life were their schools in Dublin and in Cork. The most extraordinary progress I ever saw made by children; the most admirable adaptation of the information to be communicated to the peculiar bent and genius and disposition of the child; a sifting and a searching of what the future destination of the child was to be, and an application of instruction to that destination, a most curious eliciting and developing of the powers of the children.” (Lords’ Report, Vol. II., p. 1245.)

When we read considered judgements of this kind, delivered by intelligent and responsible observers, on the Christian Brothers’ system of education over eighty years ago, may we not be pardoned if we remind the modern theorist, who talks of vocational training, of bringing the teaching into touch with the environment and daily experiences of the child and the needs of life, that he is enunciating nothing which was not known and practised in the Christian Schools one hundred years ago.

It is interesting to compare the Christian Schools in Ireland at this date with schools in Germany and England in 1840. (See pages 323, 327.)

In 1834 the six establishments connected with the Board derived only trifling pecuniary advantages from the connexion. The Capitation Grant was ten pounds a year for every hundred pupils on the roll, or two shillings per annum for each pupil! In 1839 this sum was reduced to nearly one-half by being made payable on the average daily attendance instead of on

the number on the roll. The annual income from the Board was so inconsiderable that the schools had to depend mainly on other sources for support.

The Commissioners of National Education issued their first report in 1834, and were able to announce that they had in operation 789 schools, attended by 108,000 pupils. The next report the following year showed yet greater progress: the number of schools had risen to 1,106, and the attendance to 146,541.

While Catholics, Protestants, and Presbyterians were largely availing of the advantages of the National System, there was a great deal of adverse criticism expressed by representatives of all denominations. Nor did experience of its working mollify the hostility with which it was received when first introduced. Complaints multiplied, and leaders of thought in the various Churches inveighed against it, each party exposing mercilessly what it considered defective or obnoxious in the system and its administration.

Protestants and Presbyterians were united in their opposition to the National Schools, because they felt aggrieved that Catholics received even the paltry pecuniary assistance the system provided. Such were the ^{as} (arrogance and) intolerance of the dominant minority that their consciences were shocked when they saw the Catholics admitted to share in the Education Grant. Ulster was early alert to raise its raucous protest. No sooner was the education scheme announced by Lord Stanley than meetings were organised almost in every town in the Northern Province to oppose it, and the people were told that the Government had decided to send police round to seize their Bibles. Inflamed by these rumours, the Presbyterians of the North marched in thousands to the meeting-places, flourishing their Bibles over their heads, and passionately proclaiming their determination to die in defence of the Holy

Book. Gun-clubs were established to furnish the peasantry with arms to protect their Bibles.

Among the publications of the Board were "Selections from the Holy Scriptures," which were to be read by the pupils. These selections were made by Dr. Whately, and should, therefore, be ^{very} ^{for}innocuous to the Protestant children. Yet at the Ulster meetings the principle of making selections from the Scriptures was denounced as an expurgation of the Bible, and with becoming vehemence the audience was told that Satan was the first expurgator of the Holy Scriptures. The National Board was held up to infamy for daring to make extracts from the sacred volume, and thereby arrogating to itself "a dictatorship over the Holy Ghost." Presbyterian congregations compelled their clergy to withdraw their schools from the Board. Ministers who refused compliance with the demand were persecuted and held up to public odium; National Schools were attacked, wrecked, and burned, and the school-masters assaulted. This opposition continued unabated until 1839, when an alliance was effected between the Board and the Synod of Ulster. The Board, led by Mr. Carlisle, (obsequiously) gave the Presbyterians all they wanted.

On the part of the Established Church opposition was no less violent. Mr. Carlisle, the Presbyterian Commissioner, declared before the Committee of the House of Lords in 1837:—

"The chief opponents of the Board were the clergy of the Established Church. Large meetings were held and violent speeches made against the Board. In some instances there were combinations of landlords to discourage their tenantry from sending their children to the National Schools. There was a considerable number of cases in which violence was used with respect to the schools. In one case the school was burned; in another the building was ransacked and the master expelled; masters were assaulted, and many other acts of violence were committed.

"The Protestant party objected to 'the exclusion of the Scriptures' and 'the admission of the priest.' They con-

demned the Scripture extracts; they had no confidence in the Board, which was regarded as promoting infidelity and establishing Popery. They insisted on the inculcation of Scriptural Truth and upon the reading of the Protestant Bible by all the pupils as a condition of education."

Catholics were by far the most numerous section of the population. Among them opinions regarding the system were divided, but opposition to it was nowhere violent or organised.

In presenting the new Education Bill to the House of Commons the Chief Secretary had said:—

"It was evident that, as Catholics formed five-sixths of the population, the tutors, if fairly appointed, ought to be in proportion of five Catholics to one Protestant."

Yet out of seven members on the Board only two were Catholics. Mr. Carlisle acknowledged the inequality of the representation when speaking before a Committee of the House of Commons. He said:—

"I should think Catholics had more reason to be dissatisfied than others, because the number of Roman Catholics on the Board is smaller. Yet they had not objected to the constitution of the Board."

And the House of Lords was informed that "no opposition came from the Roman Catholic clergy."

The new system appeared to many Catholics to be, as it really was, much better than any they had so far seen, and they hoped with time so to improve it that they would extract great benefits from it. Even in its present tentative and restricted form they saw possibilities which they thought ought not to be lightly rejected. Many, indeed, there were who instinctively regarded it with disfavour, inspired by their distrust of any scheme, no matter how plausible or impartial it may appear, emanating from the British Government. Like

the Trojan of old, who "distrusted the Greeks even when they brought gifts," they looked with suspicion on the most beneficent plans proceeding from English statesmen. The correctness and astuteness of this view were demonstrated very soon by the administration of the system.

The antecedents of two of the Commissioners were not calculated to inspire confidence. Mr. Carlisle was a Scotch Presbyterian clergyman, and had been Secretary of the Bible Societies, and Dr. Whately was the author of "Errors of Romanism." So intent were these two Commissioners on inoculating Irish Catholics with their political and religious tenets that they prepared the reading books to be used in the schools with the set purpose of obliterating from the minds of Irish children all knowledge of their race and country, and imbuing them with purely English ideas and modes of thought. In the National Schools there were no supplementary readers, no libraries, and no literature of any kind except what was supplied from this tainted source. From all knowledge of the history, the music, and the poetry of his country the Irish child was to be severely cut off. The Commissioners seized and poisoned the sources from which the young intellect of Ireland was to draw its nutriment, from which the current of thought was to be derived and the light of inspiration struck.

For more than twenty years Dr. Whately had been the active and untiring protagonist of the mixed system, and he candidly avows his motive when he writes :—

"I believe that mixed education is gradually enlightening the masses of the people, and if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery. I cannot openly support the Education Board as an instrument of conversion. I have to fight its battles with one hand, and that my best, tied behind me. The diffusion of Scriptural knowledge is the great instrument of conversion."*

* "Life of Dr. Whately," by his Daughter.

Nor should it surprise anyone to detect such a motive beneath the educational scheme of the Government. Statecraft, economic and political exigencies, not the love of knowledge, nor any high intellectual, moral, or religious aspiration, actuated statesmen in their anxiety to provide education for the children of the working classes. Dr. Whately's zeal for "the conversion" of Irish Catholic children through "the diffusion of Scriptural knowledge" was second only to his fondly-sought objective of making them "happy English children," through the singing of hymns and the reading of lessons in which English institutions and England's superiority were unctiously glorified.

Dr. Whately leaves no room to doubt as to his purpose, for he says :—

"Such I believe to be the process by which the minds of a large portion of Roman Catholics have been prepared and are now being prepared for the reception of Protestant doctrines. The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic Church."

His educational ideal excluded that factor, racial inheritance, which true educationists regard as all important, while, in his mind, training for citizenship involved the denial and utter repudiation of all that the noblest and best of the race had for centuries faithfully clung to, bravely fought for, and dearly loved.

Of the books compiled by the Commissioners, Cardinal Cullen, speaking in 1869, said :—

"The writers or compilers of the original series were with one exception all Protestants, and several of the books were prepared by Dr. Whately, a Prelate as devoted to Mesmerism and Rationalism as he was hostile to Ireland and to Catholicity. The sums realised by the compilation of these books was immense, and all the profits passed into the hands of Protestants. Indeed, a monopoly in the book trade seems to have been

established by the Board, and a ban issued in a Catholic country against Catholic writers and Catholics in the trade.

“In compiling the school books care was taken to exclude everything connected with Catholic history, and, from beginning to end, in vain would you look for the name Catholic, saint, or missionary. But this exclusiveness was not extended to votaries or propagators of error, whose names are frequently recorded in the pages of these school books.”

The verdict of impartial historians is :—

“Dr. Whately and Mr. Carlisle did not give Mr. Stanley’s system, wrong as it was, though given in good faith, time enough to develop. They engrafted on his system of united secular and separate religious education, the united religious system, which turned out to be one of unmitigated proselytism.”

The persistence of Mr. Carlisle, supported by the anti-Catholic prejudices of the Board, effected radical changes in the principles of the system. The opposition of the two Catholic members of the Board was quite ineffective to prevent these changes, and Scripture Tracts were distributed at the expense and with the sanction of the Board throughout the country. This was done with the purpose of promoting the Protestant principle of private interpretation. Dr. Murray’s proposal that extracts from the Douay Bible should be supplied for the use of the Catholic children was rejected by the Board.

In deference to the opinions of Dr. Murray, Dr. Doyle, and other Prelates who were favourable to the National System, Dr. McHale at first refrained from public condemnation of its methods, but when its true tendencies and hidden purposes became evident he denounced it in language of unrestrained severity. With incisive logic he showed how the Board granted one concession after another to the Synod of Ulster, and how all these concessions were opposed to Catholic interests and to the principles on which the system had been originally based. Was it not plain, he asked, that the Synod of Ulster were determined to fashion the scheme to their own

ends, and that the Board would let them have their way? His vigorous attacks excited strong and widely-diffused opposition to the Board. They awakened a spirit of inquiry, and a bitter controversy ensued on the defects and merits of the new scheme of education.

At length public opinion was so aroused, and views were so conflicting, that action on the part of the Catholic Hierarchy became necessary to secure uniformity of action and harmony of sentiment. Dr. Murray addressed a letter to the Bishops, enquiring if they considered the Government scheme of education so dangerous that it could not receive their sanction. Their Lordships' replies to this communication revealed that ten of the Bishops were decidedly hostile to the Board.

The matter was then referred to Rome, and in 1841 an answer was received directing that no judgement should be definitely pronounced on the scheme of education, but that it should be left to the prudent discretion and conscience of each individual. Directions were also given regarding the school books, the teachers, and the supervision by the clergy.

It will be readily understood that the principles of the National Board and of the Christian Brothers proved incompatible and irreconcilable. During the brief connexion of the few of their schools with the National System the Brothers had much to endure from the insolence of inspectors, and the offensive attitude of many of them towards the Catholic religion. In Dungarvan an inspector seized a catechism which he found on a desk and contemptuously dashed it to the floor, saying: "That has no right to be here." The public had the right of visiting the National Schools, and the novelty of the system, as well as natural curiosity and sectarian suspicion, brought many visitors of both sexes to the schools of the Monks and Nuns. These people were animated by an implacable hatred of the Catholic faith and irrepressible zeal for the suppression of

“popish practices.” Their presence in the class-rooms was often found to be an inconvenience, nor were they restrained by any sense of decorum or discretion. In Waterford one of them who persisted in delivering an address to the boys against the Immaculate Conception of Our Lady had to be forcibly ejected. Another saw in one of the class-rooms of Richmond Street a card hanging on the wall on which, to his horror, he read a copy of the morning prayers in which the Blessed Virgin’s name was mentioned. He reported this grave violation of “the Regulations” to Dr. McArthur, a member of the Board, who expressed his regret on hearing that such a prayer was exhibited at forbidden times, and gave his scandalised informant a comforting assurance that it would be removed.

Education as understood by Br. Ignatius Rice was found to be absolutely inconsistent with the regulations, the restrictions, and the whole spirit of the administration of the National System. The Founder, having made the experiment which his revered friend, Dr. Murray, so earnestly recommended, was now fully convinced that he could not maintain connexion with the Board. He, therefore, assembled a General Chapter of his Congregation, and submitted to it the question of the desirability of withdrawing the schools from the National System.

The Chapter met in Dublin in 1836, and promptly decreed that the schools should, as soon as possible, sever their connexion with the Board. Richmond Street, Mill Street, and Mount Sion, Waterford, did so immediately; Dungarvan soon followed their example; but Ennis and Ennistymon continued under the Board for some time longer. During three years the Brothers had submitted to the galling restrictions on their liberty as religious teachers and to the provocative and humiliating insults to their most cherished and sacred

ideals. On entering the Congregation these good men were actuated by the one dominating and impelling motive of educating the youth of Ireland as true and loyal and uncompromising sons of the Catholic Church. In their devotion to this high purpose they never contemplated or conceived a position in which their beneficent activity would be restricted by regulations and rules to one half-hour in the day, and outside which no reference to any religious subject would be permitted. They rightly held that religion should permeate the whole life of the child, and that at all hours of the day he should feel its holy influence, its brightness, its consolations, and its guiding light around him, and that in this religious atmosphere all day long his character should be moulded to reverence, to piety, and virtue.

The rules and practices given to the Congregation by the Founder beautifully exemplify this fundamental principle. In the Constitutions we read :—

“ The schoolroom should breathe an atmosphere of religion, with religious emblems and statues recalling the presence of God, the recital of the Ave Maria as each hour is announced, and devout prayers at stated times. Devotion to the Sacred Heart of our Divine Lord and to our Blessed Lady should be lovingly fostered, and the months of May and June ought to be observed with special devotion. The Brothers should utilise opportunities that may be afforded by the lessons, or by incidents that may occur, to impress religious principles and moral lessons on the minds of their pupils.”

Such are the ideals and practices of the Christian Schools. These principles were strongly opposed to that system of mixed literary and separate religious instruction which the National Board for many years rigidly imposed on the country.

To the Founder and his worthy followers religion was not a holiday garment to be assumed or laid aside on occasions, as circumstances, worldly wisdom, or material interests may require. It was, therefore, with a sense of pleasure and of

freedom regained, that the Brothers removed from their buildings the boards bearing the title "National School," and raised the flag of uncompromising denominationalism.

The last link with the National Board was severed when Ennistymon was withdrawn from its jurisdiction. An officious inspector one day entered the school while the religious instruction was proceeding, and imperiously demanded that it should cease. The Superior of the establishment firmly refused, whereupon the irate official left hurriedly, muttering something about "the wrath of the Board" as he disappeared. When the Superior General heard of the incident he promptly severed the last link with the National System. This inspector was a Catholic !

The teachers in some convent and monastery schools gave a liberal interpretation to the regulations of the Board regarding religious practices, and allowed the children to say the Angelus at twelve o'clock, or to make the Sign of the Cross and say the Hail Mary when the clock struck. This dangerous liberty was reported to the Board, and an order was issued strictly prohibiting any religious practice outside the time specified for religious instruction. Despite this prohibition the practices were continued in some of the schools, but if an inspector was announced the clock was stopped lest he should detect the violation of the regulations. It was a subterfuge which circumstances might palliate, but not justify. The moral effect of such deception could not but be detrimental to the children. An inspector's visit was pending in Ennistymon, and a little boy who saw the great personage approaching in the distance rushed excitedly into the school-room, crying : "Here he is, Sir ; stop the clock." The incident is described in verse by T. D. Sullivan. The poem and appended note appeared in the Supplement of the *Nation*.

A STORY OF A CHRISTIAN BROTHERS' SCHOOL.

BY T. D. SULLIVAN.

I.

The school was full, the little boys
At sums and lessons worked away,
Reserving all their fun and noise
For their approaching hour of play.
Their tutors, grave and pious men,
Marked page and line for them to con,
Set tasks and "copies" out, and then
Directed, cheered, and helped them on.

II.

God bless those tutors, so resigned,
For Christ's sweet sake, this work to do,
To train and form the youthful mind
In knowledge and in virtue too.
But see—a lad with eager eyes,
A red-cheeked, sturdy little block,
Comes rushing in, and, panting cries,
"Oh, stop the clock, sir, stop the clock!"

III.

"I've seen the Inspector in the street,
I turned and hurried on before,
And though I think my pace was fleet,
You'll have him shortly at the door."
The teacher sighed and turned around,
He touched the swaying pendulum,
The clicking wheels forbore to sound,
The hands stood still, the clock was dumb.

IV.

Into the school the Inspector came ;
He looked about, and said his say,
Saw much to praise, and nought to blame,
Wrote down some words, and stalked away.
And now that what might soon befall
No great official's nerves could shock,
The teacher turned unto the wall
And once again set on the clock.

V.

Why was it stopped ? A word will tell,
For when the hour was just complete
From out its tiny brazen bell
The chimes came ringing clear and sweet ;
And as the final stroke was sped,
As though it spoke some sweet behest,
Each little lad bowed down his head,
And signed the cross upon his breast.

VI.

So stands the fact, so runs the rule,
That in this ancient Christian land
From every state-assisted school
The Christian emblem must be banned ;
That here, on Ireland's hallowed ground,
The school must bear with fine and loss
If Irish youths therein are found
To bow their heads and sign the cross.

VII.

All honour to the Brotherhood
Who, loving Ireland's children well,
And zealous for their country's good,
Refused in bonds like these to dwell ;
To save a higher, dearer right,
They cast the golden curb away,
And faith and freedom, pure and bright,
Are in their crowded schools to-day.

VIII

The cross is raised o'er roof and door,
 The crucifix hangs on the wall,
 The statue of the Maid who bore
 The Son of God looks down on all.
 An air of peace and holiness
 From those dear symbols seems to flow,
 A smile from Heaven to cheer and bless
 The little learners ranged below.

IX.

And now at all their stated times
 The youths may study, play, or pray,
 Or freely sing the simple rhymes
 With which they close their working day.
 And young or old need never fear
 A state-paid censor's startling knock,
 Or evermore expect to hear
 The shouted caution—"Stop the clock!"*

* The incident narrated in the foregoing verses took place some years ago in a town in the County Clare. The Christian Brothers having established a school there, and fearing that the locality, unaided, would be unable to support it, put themselves into connexion with the National Board, and obtained a small share of the grant—on the usual conditions, which forbid the presence of religious emblems or the use of religious practices during the hours of secular instruction. Although the pupils were Catholics exclusively, it was soon found that their habit of "blessing" themselves each time the clock struck was regarded by the officials of the Board as an infringement of the rule; and the way the little boys hit upon for getting over the difficulty was to stop the clock while any of those officials were in the room. In this way the incident above related actually occurred. But the Rev. Brothers soon adopted a more satisfactory solution, which was to resign altogether the grant which was hampered by such odious and unnecessary restrictions. The school, happily, still exists and flourishes without the State grant, better than it did with it, thanks to the care of the good Brothers and the truly national and Catholic spirit of the people of the locality. Another fact illustrative of the dealing of the "National" Board with Catholic schools may here be mentioned. The Nuns in a town in the South of Ireland proposed to put a school, which they had established, into connexion with the Board. An inspector came to view the premises. The building consisted of a central block and two wings. Over the central block, built into the masonry, stood a stone cross. The inspector said that should come away. The Nuns did not like to take it down. After some time a compromise was effected. The schools were established in the two wings, and the central block, under the cross, was left unoccupied. Strange proceedings, surely, with regard to Catholic schools, and in a Catholic country.

In a report submitted to the Powis Commission in 1868 the Superior General gives the reasons which prevented the Brothers from accepting aid from the National Board. He wrote :—

“ As the Institute of the Christian Brothers was established solely for the education of Catholic youth, as the primary object of the Brothers is the religious instruction of their pupils, and as the experience of more than sixty years attests that the system of education they have devised is best adapted to the end proposed : for this reason chiefly the Christian Brothers could not continue in connexion with a system based on the opposite principle, and one which they believed unsuitable to the requirements of a Catholic population.”

Br. Austin Grace was asked by the same Commission :—

“ Did the requirements of the Board restrict your operations ? ”

He replied :—

“ Very much. By the rules of the Board we were not permitted to teach in a Catholic spirit. We did not feel ourselves at liberty to avail of the reading lessons to communicate religious knowledge, and, moreover, all reference to religious knowledge was to be excluded for a certain number of hours each day. Therefore, we concluded that to continue the connexion would be inconsistent with the original aim of our Society.”

The one regrettable circumstance which attended the severance of the connexion with the National System was the displeasure it caused to Dr. Murray, who had ever been such a good friend to the Founder and the Congregation. It was mainly owing to his solicitations that some of the schools were placed under the Board, and his Grace naturally disapproved of the decision now taken. Yet it should have been apparent, and, indeed, it was so to the Founder, even without an experimental test of the fact, that the two systems were radically opposed and irreconcilable.

Left to themselves, the Brothers would never have formed a

connexion with the system established in 1831 and administered in the spirit of Whately and Carlisle. In rejecting the pecuniary advantages it promised they sacrificed much, but they won, and ever retained, what government exchequers cannot purchase, the cordial approval, the complete confidence, and the loyal support of their countrymen. They stood consistently, not only for absolute freedom to develop their own system on the lines that seemed good to them, and in harmony with Ireland's aspirations and traditions, but also for freedom to teach the youth of Ireland their duty to God, to themselves, and to their native land.

In maintaining this uncompromising attitude in favour of undiluted denominationalism, the Brothers set an example to the country, and kept clearly before the mind of the nation the true conception of education and the meaning of liberty in the school-room. This reacted on the National System, compelling the adoption of a more liberal and tolerant policy. Priests who wished to have their boys educated and trained free from the restrictions imposed by the National Board tried to secure Communities of Christian Brothers for their parishes. Eminent churchmen like Cardinal Cullen saw in the Congregation of Edmund Ignatius Rice a powerful barrier against the Protestantising and Anglicising projects of the Board, and an effective organisation to defeat the godless model schools. The people, with the utmost alacrity, undertook the burden of their support, so popular was their system and so high was the reputation of their schools.

Many students of the trend of education in Ireland have directed attention to the effect on the National System produced by the uncompromising attitude ever maintained by the Christian Brothers to the long-sustained attempt of the English Government to impose on the country an ostensibly "mixed," but really secular, system of education.

A "Model School" was built in Omagh in 1859, costing £2,579, but the Catholics of the town pledged themselves not to send their boys to it, and to wait for the establishment of a Christian Brothers' School. In 1861 the Brothers opened a school in Omagh, and the faithful Catholics of that town, true to their decision, did not send one boy to the Model School. In many other towns where these schools were established similar action was taken, with the result that in 1870 the Royal Commission reported that these "Model Schools" had failed to win public confidence. They were pronounced to be "a costly farce, and nothing more or less than an imposture." (Lord Randolph Churchill.)

On this phase of education in Ireland the *Tablet* in 1852 says :—

"There is, however, one obligation due to the Christian Brothers, quite apart from many others, and one which should never be lost sight of. They have been the great instrument in keeping alive, amidst singular dangers, the *true idea* of Catholic education in this country. In the face of great temptation and great solicitation, they steadfastly refused to connect themselves with any power which should fetter their free action as Catholic teachers, or prevent them, upon all occasions and on every opportunity, making use even of secular instruction to instil Catholic faith and morals into the hearts of their pupils. The Catholic University, which we all long for and look forward to, will be but the carrying out in the higher departments what has been long the practical and efficient system of the Christian Brothers." (*Tablet*, September 18th, 1852.)

Over forty years later Dr. Walsh, Archbishop of Dublin, adverts to the same aspect of education in a public address, in which he says :—

"One of the results, no doubt, of the dogged obstinacy with which restrictions on religious teaching in the schools are maintained is that the schools of our Christian Brothers are excluded from all State aid. For, I need hardly say, the Christian Brothers will not consent to take down the crucifix, or to submit their teaching and their schools to these fantastic

restrictions, which, however they may be submitted to by others, find favour or justification only in the eyes of the tyrant or of the bigot. Whatever others do, or may not do, the course of the Irish Christian Brothers upon this point is fixed. It is unchanged and unchangeable. This contest, prolonged as it may be, can have but one ending. It can but end, as every such contest in the past has ended, in victory for religious freedom. And when that end is reached, when the inevitable victory has at length been won, the firm, the unyielding resistance of our Christian Brothers to every temptation that has been held out to them will be recognised by every Irish Catholic as one of the main causes by which that victory was won."

The Congregation showed commendable enterprise in preparing and publishing a fine series of school books, which were in marked contrast in style and matter with the un-Irish, proselytising publications of the Board. The Readers published by the Brothers contained literary, historical, and religious lessons of the highest ethical and educational value. Drawing, surveying, and elementary astronomy were introduced into their schools, and in seaport towns navigation was taught. Thus a unique system of education was developed in the valued freedom which the Brothers enjoyed, and long before "co-ordination" was talked of by educational reformers it was in practice and completely accomplished in their schools. This would have been impossible had they been restrained and cramped by the cast-iron regulations of a system administered by the autocratic National Board. (See p. 442.)

In the Christian Brothers' Schools Irish boys were taught the history of their country; they learned the poetry, music, and traditions of the Gael, and were brought into touch with the culture and spirit of their ancient race.

The Circulating Library, which was to be found in almost every school of the Christian Brothers, diffused knowledge, both religious and secular, among the people. We have seen how in his first years in Mount Sion the Founder had recourse to this agency of instruction and enlightenment, and in later

years the enterprise and zeal of his sons proved an effective barrier to the designs and methods of Carlisle and Whately. (See pp. 357, 358, 444, 448.)

The grave concern which the patriotic tone of the Brothers' publications gave the English Government and the Ascendancy party in Ireland is revealed by the questions asked at the Powis Commission held in 1868. Br. Grace, Superior of North Richmond Street, was examined before the Commission, and his replies to what were meant to be embarrassing questions correctly express the principles of the Congregation on the questions raised.

One of the Commissioners read several passages from the Brothers' class-books, in which Ireland's claims to freedom were voiced and the tyranny of England denounced. He then referred to the moral lessons on forgiveness of injuries, and adroitly asked how these lessons could be reconciled ?

Br. Grace replied :—

“ These passages are statements of historical truth, and are worthy of insertion for their literary beauty or rhetorical value. It is our duty, as it is our right, to teach the truth to Irish boys, even though the facts of Irish history are disagreeable and not creditable to England. Such knowledge cannot be expunged from history unless we destroy all records of the past. I think there is a wide difference between personal injuries and national wrongs.”

When asked :—

“ Is it an object with you to reconcile the minds of the Irish people to go on as brethren with the English under one Crown ? ”

Br. Grace replied :—

“ Certainly ; but to be brethren implies equality of parties—a status which England has never yet conceded to the Irish people.”

Master Brookes, one of the Commissioners, quoted from

the Brothers' Literary Reader a passage of Lord Chatham's speech on the American War of Independence, and asked :—

“ Would not reading passages of this kind stir up hostility to England in the minds of Irish boys ? ”

To this Br. Grace replied :—

“ Even if the speech could apply to the present condition of Ireland, the language which an English statesman addresses to the Senate of the Empire should not be criminal for Irish boys to read.”

Again, Master Brookes, referring to certain lessons in the same class-book, says :—

“ You have praise for Poland's struggle against her enemies ; a very animated praise for Greece for taking the sword and driving out the Turks ; you have praise for the mother of the Macchabees for taking the sword and putting out the tyrant there, and perhaps they are all true ; but what I want to know is whether you consider there could not be better training for these boys than constant preparation in a book like this ? ”

In reply Br. Grace said :—

“ That is a matter of opinion on which people may differ. The lessons in question, combined with the instruction given to the pupils, are not likely to have the effect you apprehend, but any person who has a spark of liberty remaining in his bosom cannot but sympathise with the heroic struggles of Greece and Poland under a relentless and cruel despotism, and I would recommend that sympathy to both young and old. As to the mother of the Macchabees, the sacred penman will stand as our apologist for having inserted in our class-books a lesson in her praise.”

Another Commissioner intervened with the plausible remark “ that it was the object of the Government that all its subjects should live together in harmony and that mutual wrongs should be forgotten.”

Br. Grace replied :—

“ Of course, it is the duty of the Government to reconcile parties, but you might as well try to shut out the rays of the

noon-day sun as to prevent the light of history from falling on the dark deeds of the past."

A Commissioner said :—

" It is plainly stated in your history again and again that English power in this country was ' wrested in blood ' and ' preserved by stratagem.' "

Br. Grace struck home by saying :—

" It would be difficult to disprove that."

And when Mr. Gibson suavely remarked :—

" Well, you know there is a maxim, ' forgive and forget,' "

Br. Grace met it with a direct hit, saying :—

" Certainly, but there is another also : ' Truth is powerful and will prevail.' "

When laying the foundation stone of the Brothers' Training College in Marino in 1900, Dr. Walsh, Archbishop of Dublin, said :—

" The long connection of the Christian Brothers with the diocese of Dublin has been an honourable and profitable one—honourable to them, and profitable to our Catholic children and youth, especially to those of our city, and profitable, through them, to the Catholic community, and to the whole civic community of Dublin. We know the state of things that existed in the elementary schools of Ireland when the noble work of the Christian Brothers was first set on foot in the present century. At that time there was not an elementary school in the country that could be aided to the extent of one farthing of money from the State if a chapter of the Catholic catechism was taught in it. Private schools, of course, there were, though not very many of them, under Catholic teachers, who taught the catechism and gave other religious instructions to their pupils. But the cost of maintaining any such school had to be defrayed by the parents of the children who attended it. What was to be done for those, the vast majority of our Catholic people, who were too poor to bear such a charge? Mr. Rice, the Founder of the Christian Brothers, saw that

there was but one solution of the problem—that the solution of it lay in the establishment of an Irish Religious Community, whose special work it would be to establish schools in which even the poorest of the poor could find education as well as a course of solid instruction in the doctrines and practices of religion.

“One of the first results of that great act of Christian faith, and of trust in the guiding and helping hand of Providence—the establishment of the Irish Institute of Christian Brothers—for I have no doubt that it was a result of the establishment of the Institute—was the utter collapse of that system of proselytism by means of public money which had been so long carried on in the State-aided elementary schools of Ireland.

“The old Kildare Place system met with the fate which, as a system of State-aided primary education in a Catholic country such as Ireland, it so richly deserved. As a State-aided system it was swept away, and there was established in place of it the system of National Education, with its fundamental principle that there should be no interference with the religion or religious principles of any child attending a State-aided school in Ireland. It was a gain, and, as things then stood in Ireland, an enormous gain. Still I am bound to say that if the Christian Brothers, as standard-bearers of the principle of religious freedom in the schools, had nothing better to their credit in the course of Irish public affairs than the mere working out of this reform—if they had nothing better to their credit than the share, the important share, which their Institute and its work undoubtedly had in bringing about the replacing of a system of proselytising schools by the system that supplanted it, the Brothers would not, after all, have so very much to be proud of. We all know what the National Board was for many and many a year after its establishment.”

His Grace then described the policy of the Board and its shameful and unscrupulous persistency in trying to force on Ireland its own “mixed” system, and the change which in later years had taken place in the policy of the Board.

“I am convinced,” he said, “that no one who gives thought to it can fail to recognise with me that at least one most important factor in the working out of that far-reaching change has been the unflinching determination of our Catholic people to stand by the Christian Brothers with the same steadfastness with which the Christian Brothers stand by the great fundamental principle of their Institute.”

CHAPTER XXI.

TITHE CLAIMS ON THE BROTHERS—FOUNDER'S HEALTH AND VISIT TO ENGLISH COMMUNITIES—DR. ULLATHORNE APPLIES FOR BROTHERS FOR SYDNEY—MR. BOLGER AND DR. BARRY—CONGREGATION LOSES SOME OF ITS MEMBERS BY DEATH—REMINISCENCES OF THE FOUNDER—A MEETING WITH THE LIBERATOR.

The Emancipation Act of 1829 granted religious freedom and certain civil rights to Irish Catholics, but many of the old disabilities were still maintained, and many anomalies of the bad past still survived. Among these anomalies the levy of tithes and church cess was the most unjust and most odious. This meant nothing less than that Irish Catholics were compelled to pay the salaries of the Protestant clergy, and to pay a tax for the repairs, cleaning, and maintenance of the buildings used as places of worship by Protestants. Over five-sixths of the people of Ireland were Catholics, and, of course, never wanted nor availed of the spiritual ministrations of the parsons, and never used the Protestant churches.

The collection of this tax was resisted, and often the opposition to it took the form of well-organised attacks on the proctor and his military guard. This led to fierce encounters, in which the loss of life sometimes amounted to twenty or more on each side. The badly-armed peasants, though they fought bravely, were generally defeated in these encounters, but the tax became yet more odious, and the legislature found a means of amalgamating it with the rent—a piece of camouflage which recoiled on the landlords in later days.

No profession or condition was exempted from the tithes. Bishops and priests were liable to the tax, and were obliged

to contribute to the support of the parsons. In many of the Christian Brothers' Communities this tax was claimed. The Protestant clergyman of St. Anne's, Shandon, visited Our Lady's Mount in Cork, and made a claim on Br. Leonard, who was then Superior of the monastery, for his tithe. Br. Leonard told his reverend visitor that he would not pay. "Well," said the parson, "I will seize the corn in your field in front of the monastery." With a twinkle in his eye, Br. Leonard replied: "You may seize the corn, but I promise you the women of Peacock Lane will thresh it for you before you have taken it very far." The parson did not like the promised experience with the ladies of the lane, and retired without receiving the tithe. Next year Br. Leonard, when collecting for the support of the Community, called on the Rev. Pastor of St. Anne's for a subscription. The parson received him in a kindly and courteous manner, and on learning the object of his visit said: "Now, Mr. Leonard, don't you come to me, and I promise not to go to you in future."

The Brothers had to resist a similar claim in Richmond Street. Near this establishment stands St. George's Protestant Church. A church cess was levied on the parish to pay for the spire which was at this time being erected, and three guineas were levied on the Brothers in Richmond Street as their contribution. This they refused to pay, and the case came before the "Court of Conscience," in which a Protestant gentleman presided as the Lord Mayor's *locum tenens*. In giving his decision he said it was not right to tax such an institution, especially for the benefit of a Protestant place of worship. He added:—

"I must, however, grant a decree for the amount claimed, but I will stay the execution for three weeks to see if in the meantime the cess in this instance cannot be abolished."

This gentleman attended a meeting of the Vestry in St.

George's Church at which, with the cordial approval of the pastor, the assessment was cancelled.

The establishment of the National Board, and the tendencies so dangerous to Catholic interests which characterised its early administration, were for Br. Edmund Ignatius Rice the cause of very serious concern. In common with many other thinking and earnest Catholics, he saw in the action of the Board a real danger to the faith of Catholic youth in Ireland. Feeling as he did towards the National System, the urgency with which his venerated friend, Dr. Murray, pressed him to connect his schools with that system, placed him in an embarrassing position. At this time also many matters of financial importance proved a source of trouble and anxiety. (In some cases well-meaning benefactors loaded their munificence with such a complexity of conditions and obligations that their bequests became a burden rather than a help.) Hence we find the holy Founder gently complaining of the multiplicity of affairs which weighed on him, when he wanted time to think of his soul and seek closer union with God. Such a yearning for more constant intercourse with God and more freedom from mundane occupations we hear in the eloquent pages of the great Abbot of Cîteaux, in the pathetic words of the dear Curé of Ars, and of many other servants of God.

To those in daily communication with Br. Ignatius Rice it was painfully evident that the cares of the Congregation and the burden he had borne so long and so bravely were gradually breaking down that once vigorous body and depressing that once stout heart. The Brothers became much concerned for the health of their revered Founder, and, acting on medical advice, persuaded him to go to England for a change and rest. Yielding to their desire, he left Dublin in September, 1833, travelling by Liverpool to Manchester, where he was received with filial cordiality and reverence by the little Community

he had founded there seven years before. After a short rest in Manchester he proceeded to the neighbouring town of Preston, and spent some days with the Brothers in that populous and busy centre. He had established a Community there in 1825, and had now the pleasure of seeing the good results of the foundation he then made. The Superior of this House was Br. Austin Grace, who was quite a young man, but in whom the discerning eye of the Founder had early observed those great qualities of intellect and character which he later so conspicuously displayed to the advantage and honour of the Congregation. The sight of Br. Austin and his companions in the midst of their crowded class-rooms forcibly recalled to the Founder his own struggles in his first years in Mount Sion. From Preston he travelled by coach to London, as in those days there was no railway. The journey was tedious, but not without interest, and he arrived in London appearing much improved in health and buoyant in spirit. He had enjoyed the change of scene and freedom from the harassing cares which depressed his mind in Dublin.

St. Patrick's, Soho, London, was established by Br. Ignatius Rice in 1826. The present Superior was Br. Louis Ryan, who was one of the Founder's first disciples. Here in the heart of London Br. Ignatius Rice had the happiness of witnessing the beneficent change wrought in the bearing and conduct of the boys by the labours of his Brothers. The condition of this school was so demoralising prior to 1826, when the Brothers took charge, that it was regarded as a menace to the tranquillity and security of the district. Now, under religious influence, discipline, and judicious treatment, these boys had become a source of strength and credit to the parish. Thus did the labours of his disciples bring consolation to the holy Founder, and fervently did he pour out hymns of praise and thanks to God for so abundantly blessing their humble efforts in His

service. This song of joy and of gratitude for God's blessings on the labours of the Congregation ever rose from his heart and from his lips, and recalled to those who heard him the joyous melody perpetually welling up in the glowing soul of the Seraph of Assisi.

English ecclesiastics were not slow in observing the salutary effects of the Brothers' training on the boys entrusted to their care, and were anxious to secure their services.

Among many who petitioned the Founder to send them Communities of his Brothers was the distinguished Dr. Ullathorne, who in 1831 took charge of the vast region known as Australasia. For twelve years before the whole of this region, including Tasmania and the adjacent islands, was dependent on the services of two truly apostolic Irish priests—Fr. Therry and Fr. Connolly. Now the great Benedictine, Dr. Ullathorne, with some members of his Order, arrived, and undertook the organisation of the infant Church at the Antipodes. In 1833 he sent a very earnest appeal to Br. Ignatius Rice for Brothers to take charge of the Catholic schools in New South Wales.

Before replying to Dr. Ullathorne he consulted the Superiors and Senior Brothers of the Congregation to ascertain their opinion. The following letter, written by Br. F. Thornton on November 21st, 1833, reveals the Founder's anxious solicitude for the spiritual condition of the poor boys in distant Australia, and his reluctance to miss the opportunity of undertaking such a charitable mission :—

“ I am directed by Br. Ignatius Rice to write to you, requesting you to lay before your Community a subject of much interest, in order to know the feelings and opinions of the Professed Brothers regarding the matter in question.

“ About a week ago Br. Ignatius received a letter from the Rev. Mr. Polding, a Benedictine of Downside College, near Bath, England, in which he states that in September, 1832, one of their Order, a Rev. Mr. Ullathorne, went out to New South

Wales as Vicar-General of that place, and has but three other priests to assist him in administering to the spiritual wants of 20,000 poor souls, most of whom are Irish. Seeing that one great cause of the immorality and wickedness of that portion of Our Lord's vineyard is a total want of well-regulated schools for the religious and moral education of the rising generation, and wishing to remedy this evil, if possible, by establishing such schools, he expressed a thought upon the matter to his old preceptor, the Rev. Mr. Polding, who in his letter to Br. Ignatius pressed in the most suppliant manner for four or six of our Brothers to assist in this great and meritorious work, and stated that he would procure from the Government a free passage out, that there are three Catholic schools for boys already established, and that he would make the Brothers who would go comfortable and happy.

"Br. Ignatius directs that you recommend the matter seriously and fervently to God, and give him your opinion, and that of the Professed Brothers, as soon as you conveniently can."

The "Rev. Mr. Polding" mentioned in this letter subsequently became Archbishop of Sydney, and the history of his apostolic work forms a golden chapter in the annals of the Catholic Church in Australia.

Having received the opinions of the Brothers, the Founder, with much regret, wrote to the Rev. Mr. Polding declining the proposal to send Brothers to New South Wales, at least for the present.

The schools in Ireland and England were extending so rapidly that the Brothers at his disposal were not numerous enough to meet the demand. Then, too, the financial burden on the Houses was as much as they could bear. In his generous zeal he had spent all the funds that had come into his hands on the erection of monasteries and schools and in helping his poorer Communities. The cost of distant foundations would throw on his attenuated resources a burden they could not bear. These reasons he fully explained to his distinguished correspondent, while expressing his heartfelt sympathy for the destitute condition of the youth of New South Wales.

The Brothers were greatly pleased to find that the health of their venerated Superior was much improved by his sojourn in England. Among the Brothers there he was received not merely with the love and cordiality due to a Superior, but with the sentiments of respectful and affectionate veneration inspired by their knowledge of his sanctity and greatness of character.

To him it was no small consolation to see the good work his sons were doing among the Catholic boys of England's great cities, and to observe the happy change their labours had produced in the young life of the parishes in which they were established. With this zeal and activity in the service of the Divine Master, he saw combined the old exact observance of Rule, the old fervour and piety in all religious exercises, and the old brightness, happiness, and content which made his own early Mount Sion a paradise on earth, even in the midst of toil, fatigue, and poverty.

In Ireland, too, the holy Founder was cheered and encouraged in his declining years by the satisfactory reports he received from all his Communities. The presence in the educational field of the rival National System stimulated the zeal of the Brothers, while the controversy which raged about its tendencies, methods, and concealed purpose impressed on their minds yet more a deep conviction of the value of their Congregation and its system to the Catholic Church and to their country. Nor did strenuous application to external duties chill the fervent religious spirit of the Brothers, or dull that clear spiritual vision, which was, and ever must remain, the guiding principle and the grand inspiration of their lives. The correspondence of the Brothers with one another and with their beloved Founder reveals everywhere the same high standard of religious and intellectual thought, the same seriousness and elevation of tone, ever tending upwards and heavenwards.

In a few places the pinch of poverty was felt, but this, though

a cause of much concern to the kindly heart of the Founder, in no way depressed him or the Brothers. He had unlimited trust in God's Providence, and in His care for all those who give up everything to devote themselves to His service. At times this confidence in God was put to the test, and the self-abandonment it implies rewarded. We have seen how the Carrick Community on two occasions experienced the watchful care of Providence in its hour of need. Once more we find the same Community in distress owing to the prohibition by the parish priest of the annual collection for its support. The Brothers patiently submitted and waited in silence, while recommending their necessity to God in prayer. The people after some time became aware of the destitute condition of the monastery, and promptly and generously made ample provision for the Brothers.

Towards the end of 1834 the Founder lost by death one of his best and most esteemed friends, Mr. Bryan Bolger. The reader will remember that it was Mr. Bolger who selected and purchased the site for the monastery and schools of North Richmond Street and superintended the erection of the buildings. His intimate knowledge of Edmund Ignatius Rice revealed to him the beauty and worth of his character, and his frequent presence in the schools and observation of the Brothers in their class-rooms among the children brought home to his mind the merit and value of the work which, under God's guidance, this holy man had founded. Feeling strongly convinced that it was only through sound Catholic education the youth of Ireland could be morally and socially elevated, he determined to bequeath to the Christian Brothers whatever property he should be possessed of at his death. Through life he was a devout Catholic, had been an able and ardent supporter of the Emancipation movement, and zealous in every project tending to the amelioration of the trying conditions to which

so many of his co-religionists and fellow-countrymen had been subjected.

While living in a manner befitting his profession and social position, he regulated his expenses with the strictest economy, so that he might have more accumulated to help the work he had learned to hold in the highest esteem. His personal regard for Edmund Ignatius Rice entered largely into his good purpose. Being aware of the penal enactments still existing against men who had made religious vows, he sought legal advice in order to safeguard his munificent bequest. By his will he bequeathed, after certain legacies specified were paid, the residue of his property to the Most Rev. Daniel Murray, Edmund Rice, and Michael Dunphy, and the survivors of them and their executors, for the education and clothing of poor boys, and for no other purpose whatever.

Persons purporting to be his creditors, and also a nephew of the testator, entered a suit in Chancery against the executors and caused much annoyance and expense. The decision of the court was in favour of the executors, and to prevent a repetition of the vexatious and expensive proceedings a rule of heavy costs was made against the claimants, which they should pay before renewing the suit. The costs of the lawsuit absorbed the greater part of the bequest, and the Brothers ultimately received only £1,000 out of nearly £10,000 left to them by Mr. Bolger.

Another warm admirer and generous benefactor of the Congregation died about this time also. This very worthy and admirable man was Mr. John Barry, M.D., of Cork. Born in Cork in 1752, he received in his early years whatever education could be obtained in his native city at a time when penal laws were yet in full force. Feeling attracted to the medical profession, he decided to go to Paris for his studies. Being a Catholic, he could not get a medical degree in his native land.

Returning to Cork, he began the practice of medicine, and soon attained a high reputation in the profession.

When the Brothers began their labours in Cork in 1811 their devoted efforts in the religious and secular education of the boys won the admiration and sympathy of his kind and generous nature. Seeing the splendid results which blessed their zeal, he resolved, while yet a young man, to bequeath to the Brothers all his property. His wife, who was no less generous and benevolent than her husband, encouraged him in his beneficent intention. She died in 1833, and her last request was that he would never be persuaded to alter his charitable intention in the disposal of his property.

Br. Joseph Leonard died two years before this date. He was specially revered and loved by Dr. Barry, who attended him in his last illness, and whose pious and devout mind was deeply impressed by the edifying and holy death of this saintly religious.

Nor were the affection and veneration of Dr. Barry limited to Br. Leonard. The Cork Community was no less esteemed and loved by him as a whole than was his dear friend, Br. Leonard. He had an intimate knowledge of the self-sacrificing, self-forgetting lives these devoted men led in the seclusion of their monastery, and his admiration and regard for them were unlimited and abiding.

With his own hand he wrote his will, bequeathing all he possessed to the Christian Brothers, and though often urgently solicited by persons in eminent positions to alter it, he steadfastly adhered to his long-formed purpose. He died in 1835, and his munificence placed "Our Lady's Mount," Cork, in a very much improved financial position. The Brothers were enabled by Dr. Barry's bequest to support a larger Community and to equip the schools more appropriately, thereby adding to their efficiency and providing better conditions for the health and comfort of the boys.

While the Founder had thus many consolations and much encouragement in the devotedness and religious spirit of his disciples, and in the practical and generous sympathy of an ever-widening circle of supporters and admirers of his work, he had the sorrow of losing some of his earliest companions, men who had with great courage embarked with him on his arduous undertaking while his Congregation was yet struggling in obscurity, having no guarantee of stability except the high purpose of the strong men whom he had gathered round him. Trials and anxieties borne in common had formed between them a sacred and strong bond; hence as, one by one, they passed off the scene in which they had acted so brave and faithful a part, the affectionate heart of the Founder was sorely smitten, but he grieved not as one without hope. The event of the death of any of his dearly-loved subjects always drew him closer to God, seemed to open the vision of heaven more vividly to his thoughts, and to enkindle yet more brightly the great flame of faith and love in his noble soul. In words of simple pathos on such occasions he spoke to the Brothers of the life and virtues of the dear departed one, while reminding them that all were hastening to their eternal home of light and love and lasting union. A favourite reflection of his was, "that members of the Congregation in heaven would intercede before the throne of God for their Brothers on earth, and thus continue to promote the great work they loved so much in life."

In 1834 Br. Louis Ryan died in Thurles a few months after the opening of the schools, which during part of 1832 and 1833 had been used as a hospital for cholera patients. During the epidemic Br. Louis exhibited a fine example of Christian charity and heroism in attending the poor victims of the plague. Day and night he waited on them, ministering to their corporal necessities, and by words of comfort and instruction preparing them for death.

As a religious instructor he was most painstaking and conscientious, always trying to secure that the boys knew thoroughly and understood clearly the answers in the catechism. Frequently he would say, in a most impressive manner, to his juvenile but attentive audience : " Be ye always ready, for ye know not the day nor the hour." The words had a tragic application in the manner in which he met his own death, by falling from the top of the stairs. He was picked up unconscious, and died in a few days. His saintly life was a daily preparation for the call which came so unexpectedly.

In the following year passed away Br. Michael Baptist Green. He entered the Congregation in 1817, and made his final Profession in 1822, when the Brief of Approbation was received. He was noted for his amiable and obliging disposition. Full of sympathy for all in affliction or trouble, he was ever ready to alleviate suffering or render assistance to anyone in need. He won the affection and respect of his boys in school by his considerate and kindly manner, and their parents approached him with pleasure and confidence, knowing that he would receive them with genuine courtesy. During the cholera epidemic in Limerick Br. Baptist proved himself a true son of Edmund Ignatius Rice by the admirable and untiring charity he displayed in nursing the victims of the dreaded plague. The heart and thoughts of the Founder were with his children in that dreadful ordeal, and by his words and letters he encouraged them in their heroism and charity, while by his direction they gave up their schools wherever required for the use of the sufferers, and devoted all their time to relieve the corporal and spiritual needs of the victims of the pestilence.

A few months later Br. Joseph Dollard was called to his eternal reward after a comparatively short period of ten years in the Congregation ; yet of him it can be said that in a short time he filled up a long space. He possessed remarkable

talent for business, and before entering religion had attained a prominent position in commercial life in Dublin. He showed himself an able and most devoted teacher, and a very pious and fervent religious; hence his early death was regarded as a great loss by the Brothers, and especially by the Founder, who looked on him as a man destined to render great service to the Congregation.

By the death of Br. Francis Sweeney in Ennis in 1836 the Congregation lost another highly-respected member. When dying he expressed a wish to be buried in Ennistymon, a spot very dear to the Brothers of that day. The Founder, whose heart could well understand seemingly trivial predilections, granted the request. A large cortège followed the remains of this venerated Brother from Ennis, and when the funeral procession approached Ennistymon it was met by a great concourse from the town. The people sang hymns and recited prayers as they marched along the road until they reached the monastery grounds, where the mortal remains of this good religious were laid to rest.

God sent promising subjects to fill the vacancies made in the ranks of the Congregation by the death of these excellent Brothers, so that the Founder was able not only to provide for the expanding work in the schools already established, but was in a position to make several new foundations.

To Br. Stanislaus Hyland, who entered the Novitiate at this time (1834), we are indebted for some interesting reminiscences of the Founder.

Among other things he relates that he was appointed to ring the bell for rising at five every morning, and then he had to go immediately to each of the Brothers' rooms to light his candle, as matches had not yet been invented. He always went first to the Founder's room, but invariably he found the holy old man already up and dressed. When he entered he was cheer-

fully received with the aspiration, "May Jesus be blessed for ever," and then gratefully thanked for the little service rendered, with a fervent "God bless you, child." When the Brothers assembled in the Oratory at a quarter past five for morning prayers, they always found Br. Ignatius in his place, devoutly absorbed in prayer. In singing the Benediction service and the hymns of the Church, Br. Stanislaus says, "they loved to hear the rich, full-toned, manly voice of the Founder, singing as if from a heart overflowing with sentiments of piety and devotion."

"In the spring of 1835 the Founder and some Brothers travelled by rail from Dublin to Kingstown, and as they came on to the platform for the return journey O'Connell was there waiting to catch the same train for Dublin. The Liberator greeted his old friend, Mr. Rice, with much cordiality, and manifested great pleasure at the unexpected meeting. When the train was about to start the Founder said: 'We travel second, so you, Dan, had better get into your first class carriage.' 'No, indeed,' he replied, 'I will travel second with the Patriarch of the Irish Monks,' and stepped in with Br. Ignatius Rice and the Brothers.

"Their conversation turned on the National System of Education, and the Founder intimated his very strong dislike for its methods and his desire to withdraw his schools from the National Board. He said his experience convinced him that its methods and principles were inconsistent with the Christian education of the child. In this opinion the Liberator fully concurred, and said it was his own firm conviction, though he did not oppose the Bill in Parliament."

CHAPTER XXII.

FOUNDATION IN GIBRALTAR — THE JUNTA — STATE OF RELIGION ON THE ROCK—THE WESLEYANS—TROUBLE BEGINS BETWEEN THE JUNTA AND THE BROTHERS—WITHDRAWAL OF THE BROTHERS FROM GIBRALTAR—THE JUNTA AND DR. HUGHES—ZEAL OF THIS APOSTOLIC MAN—DR. HUGHES IN PRISON—BR. EDMUND IGNATIUS RICE ON THE GIBRALTAR MISSION.

Between 1835 and 1840 there were many urgent invitations to form new foundations, all presenting conditions and motives which appealed strongly to the Founder's zeal for souls. Among the most imperative was one from the Congregation of Propaganda requesting him to send two Brothers to Gibraltar. The application was made through the Most Rev. Dr. Murray, who became very keenly interested in the project. The exalted authority from which the request emanated, the ardently expressed approbation of Dr. Murray, and the danger which threatened the faith of Catholic youth in the fortress town, as set forth in the letter of the Sacred Congregation, moved the Founder to immediate compliance.

This historic fortress was occupied at intervals by the Saracens and Spaniards, and finally, in 1704, was taken, and has been since retained, by the English. Up to 1815 it was annexed to the diocese of Cadiz, but at that date became a "Roman Vicariate" under Propaganda.

As the population had increased considerably, and the inhabitants were nearly all Catholics and Spaniards, the English Government agreed to grant a stipend to the clergy. Unfortunately the grant was made dependent on the appointment of a Junta, or Committee of Elders, who were recognised by the

Holy See and by the local civil authority as trustees of all Church funds. In the beginning this arrangement worked satisfactorily, but subsequently, as we shall see, the Elders became a source of intolerable trouble and of untold evil. They exercised absolute control over the temporalities of the Church and over the municipal schools. They collected all fees for baptisms, marriages, funerals, etc.; paid an agreed salary to the clergy, defined their duties, and exercised the right of dismissal, not only over the lower clergy, but even over the Vicar-Apostolic.

The Wesleyans, who had been in Gibraltar since 1832, were strengthening their position from year to year. The teaching of English, owing to the commercial value of the language, was a strong attraction to their schools, and great numbers of Catholic children flocked to them. Consequently proselytism was making deplorable havoc among Catholic youth in Gibraltar, and to counteract the evil it was decided at a meeting of the principal inhabitants to petition the Holy See to send them some of the Irish Christian Brothers. Fr. Meehan, an Irish priest, who was then with the Irish soldiers in the garrison on "The Rock," recommended this decision very strongly to the meeting, and assured the assembly that great good would result from the establishment of the Christian Brothers' schools in the town. The proposal of the Gibraltarians was favourably received in Rome, and without delay a communication was addressed on the subject to Dr. Murray.

The Archbishop became a warm advocate of the project, and when the Founder had decided to send the Brothers out, his Grace bought a large collection of pious books for the mission, and paid all the expenses of the Brothers' passage and outfit. Propaganda promised to support the Brothers, and guaranteed them perfect freedom in the internal management of their schools. It would seem from the disagreeable

developments which ensued that this most important matter was not made clear to the Elders, or that they failed to apprehend its meaning and application.

Br. Patrick O'Flaherty was selected as Superior of the mission, and had with him one companion. This was a weak detachment surely to send out to dislodge an enemy well entrenched and strongly supported. The Brothers sailed from Falmouth in October, 1835, and this being the first distant foundation made by the Congregation, it was a subject of much interest to the Brothers. Hence we find the First Assistant, Br. Francis Thornton, writing to the Houses at the end of November giving an account of the "missioners." He says:—

"We have received a letter from our Gibraltar Brothers. They are quite well, and arrived safely after a pleasant voyage of six and a half days from Portsmouth. They put in to Cadiz, on their way, where they remained for a few hours, and observed that over every door they saw there they beheld an image of the Blessed Virgin Mary. In the town they saw several fine monasteries, out of which the religious had been expelled by the Queen's wicked party.

"There are two fine churches in Gibraltar, and some seven priests to attend them, but only one among them can speak English. In the town there are many Irish and English, and merchants from all parts of the world. There are many thousand soldiers in the fortress, most of them being Catholics, yet few go to Confession. Very few of the Catholics in the town observe any of the precepts of the Church. Bad as the poor Irish are, they and a good Irish priest, Fr. Meehan, have been principally instrumental in getting the Brothers out. They expect another Irish priest shortly.

"An English sermon has not been preached there for years, nor was there anyone to preach it. The clergy are paid by the Elders of the Church, who receive the money for baptisms, marriages, funerals, etc., and then pay the priests their salaries. The priests are not liked by the people on account of their coldness of manner and haughty Spanish bearing, and their ministry is of little use to those whose language they cannot speak.

"The Brothers were received by the people with great manifestations of esteem and cordiality, and every evening

some of the principal merchants called to express their satisfaction at their arrival, and to assure them that they anticipated the happiest results from their labours.

"The Biblicans and Wesleyans did some mischief in Gibraltar, but I trust there is an extinguisher laid on them. There was not a catechism in the whole town. The Brothers are well stocked with them, and with prayer-books and other works of piety. Pray for the success of the mission."

The Founder himself soon after wrote to the Houses, giving further information about the Brothers in Gibraltar, and asking special and fervent prayers for their success.

Very soon the Brothers discovered that the Junta would be a difficult, meddlesome, and impossible body to work under. The first rift occurred over the admission and classification of the boys. Following the usual custom, the Brothers wished to admit all on equal terms, and classify according to proficiency. The Junta insisted on making a social distinction, allotting one room to the poorer children, and another to those whose parents were able to pay fees. Out of the fees the Elders paid £80 a year to each of the Brothers, which was a liberal salary in those days. The children poured in to the number of two hundred and fifty, many coming from distant places and lodging in the town. Br. Patrick, writing to the Founder, says:—

"We want a school large enough for five hundred boys, instead of a room for fifty, which was considered sufficiently large at first. The Methodist teacher has at present but seven Spanish boys, and on last Sunday we marched two hundred in uniform from the school to the church under the admiring gaze of nearly every person in the garrison. The Junta reserves to itself the right of admitting pupils, purchasing articles for the school, and dismissing refractory boys."

This interference in the management of the school could not fail to bring about serious disagreement. As the months passed the position became more and more unpleasant. The Brothers informed their Superior of the

harsh and unreasonable attitude of the Junta, and expressed their fear that they would be compelled to abandon the mission. He wrote exhorting them to go on courageously with their work, trusting in God's assistance, and assured them that good would eventually come out of their present trials.

"Have courage," he wrote; "the good seed will take root in the hearts of the children, with God's blessing."

He told them, however, to inform the gentlemen of the Committee that they were not to intermeddle in the management of the school. The Junta were not influenced at all by the remonstrance addressed to them by Br. Patrick in accordance with the Founder's directions, and after eighteen months the Brothers left Gibraltar.

On the arrival of the Brothers in Dublin, Br. Patrick called on Dr. Murray, and explained fully the anomalous position of the Elders in the work of the Church, their relations with the Vicar-Apostolic and clergy, and the detriment to religion from their arbitrary, unscrupulous, and selfish conduct. His Grace lost no time in representing to Propaganda all that he had learned, and with most beneficial results.

Father Meehan wrote regularly to Br. Patrick about the Junta, and the drift from bad to worse in Gibraltar after the Brothers' departure.

The Wesleyans, seeing the only opponents whom they feared off the scene, renewed their operations against the faith of the poor children, and the state of religion became alarmingly low. Fr. Meehan says of the Elders:—

"They are incapable of anything honourable in life, much less of dignifying religion.

"You are well aware of the present Vicar's position. Who is the honourable man in life who for an empire would endure what he receives occasionally from them?

"In the lower school they have placed a worn-out soldier, whose discharge they purchased, and given him £60 a year.

“ In the upper school they have a clumsy fellow, whether an admirer of the shamrock, thistle, or rose, I do not know. It is said he does not please them. That I defy any man under heaven to do.”

At length the Sacred Congregation, being convinced that the policy pursued by the Junta was inimical to the best interests of religion and education, took the first step towards improvement by appointing the Right Reverend Henry Hughes, an Irish Franciscan, as Vicar-Apostolic in Gibraltar. His Lordship arrived in his vicariate towards the end of 1839, and found the masses of the people, especially the poorer, in the lowest stages of moral degradation and ignorance. Thousands of all ages had never been baptized, and there were hundreds of families in which the parents had lived together without ever having received the sacrament of matrimony.

The new Bishop was a man of truly apostolic spirit, and having been a student of Salamanca, had the advantage of being able to preach to the Spaniards of his flock in their own language. He had not only preached in the churches, but went from house to house, instructing the people and administering the sacraments, and climbed to the highest ramparts and crags of “ The Rock ” to discover and bring back the lost sheep.

The zeal and solicitude of the Bishop brought on him the displeasure of the Junta. Members of that body went to the houses which the Bishop had visited and demanded fees from the people to whom he had administered the sacraments. They refused to pay, as the Bishop had directed them. The Junta next insisted that the Bishop should not only refund the fees in question, but hand over all moneys he had received for Masses, funerals, and other Church services. Compliance with this insolent demand the Bishop firmly refused, and the Junta had the temerity to summon his Lordship before the civil court. He ignored the summons, and was sentenced to imprisonment by the presiding judge for contempt of court.

This proceeding created a tremendous sensation and excited the indignation of all right-thinking men.

When the news of the Bishop's incarceration reached the home countries, O'Connell brought the matter under the notice of the English Government, and the Duke of Wellington ordered the immediate release of the Prelate, who had been six months in prison.

The outrageous conduct of the Junta led to more vigorous action by the Holy See, and the power of that body was gradually suppressed. Dr. Hughes, after his liberation from prison, continued to exercise his episcopal rights without interference from the Elders.

The following letter from Br. Edmund Ignatius Rice to his brother, Fr. John, in Rome, summarises in a remarkably clear style the events which led up to the abandonment of the mission in Gibraltar, and reveals the disappointment of the Founder at the failure of the project :—

“ Dublin, *August*, 1837.

“ My dear Father John,

“ Absence from home prevented me from writing sooner on the unexpected removal of the Brothers from Gibraltar, and of the circumstances connected with it. You are aware that when we undertook to send Brothers to Gibraltar it was with the understanding that they were to be immediately under the fostering care and protection of the Holy See and the Vicar-Apostolic of that place.

“ With this understanding we felt confident that our Brothers would receive the treatment due to religious persons, and that success would attend our humble efforts in instructing the much-neglected youth of Gibraltar.

“ How far we were deceived in supposing ourselves thus connected with the Holy See or its Vicar appears clearly from the fact of a body of laymen, called Elders, taking upon themselves to dismiss our Brothers from the schools without even consulting the Holy See, or—as it would appear from the document of dismissal—without the consent of the Vicar-Apostolic.

“ Being informed, about the latter part of June, that the health of these Brothers was declining, and that most likely

they would not be able to attend school much longer, I directed them to tell the Elders, in my name, that they should take their vacation. They did so, but were refused any vacation. This refusal they communicated to me, adding that they would, if their health permitted, attend school until they should hear from me again; but in the interim, one of them being confined for days to his bed from the effects of the heat, and relaxation being absolutely necessary for him, they dismissed the children, telling them that they should return in fifteen days.

“They also informed the Vicar of what they did, and said they would recommence school sooner should health permit them to do so. Eight days after they received a letter, signed by the Elders, not by the Vicar, stating that the schools were theirs—that because the Brothers dismissed the children under their care without leave of the Elders, they found themselves under the painful duty of informing them that they would not admit them to superintend their schools any longer, and that they had written to England for other masters.

“The Elders accordingly locked up the store rooms of the school, got a person to take charge of the young children *pro tem.*, and advertised the vacancy. The Brothers being placed in these circumstances, and having no means of supporting themselves in Gibraltar till the Holy See and their Superior could be made acquainted with their situation, availed themselves of a fortunate opportunity which they met of returning home. Another thing worthy of notice is, that the children of whom the Brothers had charge, and to whom only they gave vacation, were those of the most respectable families in the town, none of whom expressed any dissatisfaction with it, as it was no more than what they were accustomed to in other schools. Therefore, there could be no danger whatever of these children going to Methodist or Protestant schools. They never went to such places, nor would they go to them if the Catholic school was not established.

“Neither could the poor school be injured by it, as that portion of the establishment was never influenced or directed by the other, being under different rules and taught by seculars. And here also I wish to remark that the poor children, whose education the Holy See had principally in view when sending Brothers out, and who only could be injured by the Protestant schools, were taken from the care of the Brothers, contrary to their wishes, and placed under two schoolmasters of the town.

From this short account of the dismissal of our Brothers by the Elders you can form an idea of our feelings at the treatment we have received for our successful exertions in rescuing from proselytising schools the poor children of Gibraltar, and

forming an establishment in the town where the rich received an education suitable to their stations in life, and the poor by that means supplied with all things necessary for a religious and literary education. The schools at the time of the Brothers' departure were filled with boys, and in high estimation with parents and friends.

“ ED. I. RICE.”

We shall see in a subsequent chapter that this first failure in Gibraltar opened up the way to success on a grand scale when the Brothers made a second descent on the famous fortress.

CHAPTER XXIII.

GENERAL CHAPTER, 1836—CONNECTION WITH NATIONAL SYSTEM CONDEMNED—FOUNDATIONS ABROAD—SUNDERLAND — LIVERPOOL — LONDON—CLARENBRIDGE — DUNGARVAN: FR. FORAN BECOMES PARISH PRIEST AND BEFRIENDS THE BROTHERS—FR. FORAN AND EDMUND IGNATIUS RICE—DEAN O'SHAUGHNESSY AND THE ENNIS COMMUNITY—THE BROTHERS LEAVE ENNIS.

For sixteen years, since 1821, the Founder had been ably assisted in his arduous labours by his life-long friend, Br. Austin Dunphy, who was one of the first Callan men to join him in his work, when in Waterford in 1802 he “stood alone, supported only by his good resolutions” and the sustaining grace of God. This good Brother, wishing to be relieved of the responsibilities of his position as Assistant to the Superior General, requested him to convoke a General Chapter to receive his resignation. With sincere regret his request was granted, and the Chapter met in 1836. Br. Austin was a man of fine character, of prudent and well-balanced mind, was well and wisely read in history and literature, and had a special aptitude for educational work. The members of the General Chapter were, therefore, reluctant to accept his resignation, but yielded to his earnest desire. Br. Baptist Leonard, Superior of Our Lady's Mount, Cork, was chosen to succeed him as Assistant, and the Chapter, after giving attention to some important matters, was closed. One of its decrees deserves special notice, as it endorsed the judgement of the Founder regarding the National System of Education. This decree reads :—

“ As it appears to us, after a calm and impartial examination of the subject, that a connexion with the Board of National Education under the conditions and sacrifices by which it is at present maintained would ultimately prove fatal to the religious as well as to the professed object of our Congregation,

we ordain and strictly enjoin, for the remedy of past as well as for the prevention of future evils, that no connexion whatsoever shall be formed henceforth with the Board of National Education, or with any Board or Association, without the concurrence and approval of a General Chapter."

This decree had very important effects on the future work and expansion of the Congregation. It cut off almost entirely the probability of any further growth of the Congregation in Ireland, as the monetary and other advantages offered by the National Board had popularised its system, and even clergymen who did not quite approve of its principles and methods were not unwilling to accept its grants to build, furnish, and maintain their schools. The introduction of a Community of Christian Brothers into a parish threw the burden of their support and the cost of building and equipping the school directly on the people. Wherever they were offered a choice the people enthusiastically welcomed the Brothers in preference to the National System, but in many places, owing to their poverty, the prudence and consideration of their pastors refrained from imposing such a burden on them. This was true of many warm friends of the Founder himself and admirers of the Congregation and its educational work. There were, on the other hand, many who, like Dr. Doyle and Dr. Murray, had implicit faith in the honesty of the National Board, in the soundness of its principles, and in the excellence of its methods. Dr. Doyle enunciated this opinion, which few would now accept, when he wrote :—

"I do not see how any man wishing well to the public peace, and who looks to Ireland as his country, can think that that peace can be permanently established, or the prosperity of the country secured, if children are separated at the beginning of life on account of their religious opinions."

This is, in our own day, the standing argument of the secularist in education, but many earnest and thinking Catholics agreed with the distinguished Prelate at that time.

To the eminent authority here quoted it might be answered that there are higher and better things than national peace and prosperity, great and essential as these are. Civic virtue, however, can never be at variance with the duties and obligations of faith and religion. But would it not be a safer and more commendable way to national harmony to educate the young citizen in the meaning and obligations of the great virtue of Christian charity, in the sanity of mutual toleration, and in intelligent respect for the honest convictions of those who hold religious beliefs different from his own?

The Founder never wavered in his clear conviction that "mixed education," or undenominationalism, was an undiluted evil, and that the National System, as then administered, and the system he had instituted could never be reconciled. He quickly perceived the consequences the severance of his schools from the National Board would have on his Congregation, but his large Catholic views and his great charitable heart saved him from repining at the prospect. He rather rejoiced to think that the world was to become the scene of labour for his intrepid and self-sacrificing sons. Hence he was heard to say that "England, Scotland, and foreign countries will be the fields of labour for the Brothers in future." It is possible that even then God had granted to this holy man a vision of the conquests which awaited his Congregation in countries beyond the seas, where it has achieved such results for the glory of God and the progress of our holy faith.

It is a remarkable coincidence, too, that just at this time, when the demand for Communities in Ireland diminished, applications from abroad poured in with ever-increasing frequency.

One of the first of these oversea applications came from Sunderland, a seaport and market town of Durham. The pastor of this district was the Rev. Father Philip Kearney,

a man of extraordinary energy and resource. When he assumed charge of the mission it had neither church, school, nor presbytery. The congregation was scattered and poor, being composed for the most part of Irish navvies, with a few wealthy families and a score of struggling shopkeepers. Yet in a short time the devoted pastor had built a handsome church, a commodious school, and a decent presbytery.

On March 25th, 1836, he wrote to Br. Edmund Ignatius Rice, asking him to send him two Brothers to take charge of his school, and offering very liberal and satisfactory conditions. The application was favourably received by the Founder, to whom his visits to English towns had revealed the sad condition of the Catholic boys as regards religious training, and his zeal moved him to send the Brothers to their aid whenever an opportunity offered and his resources warranted. The Brothers arrived in Sunderland in June, and no sooner did they open the schools than Catholic and Protestant boys flocked in until the attendance had reached 250. All the Catholic boys of the parish were in the school, and the Protestant boys were almost equal in number to the Catholics.

At first the pupils were the most undisciplined and unmanageable the Brothers had ever met. For some months after opening the school it taxed all their ingenuity and power to preserve order and to prevent the boys from quarrelling, but kindness and firmness gradually subdued these wild spirits, and the school acquired so high a reputation that the Brothers were regarded with no little admiration by all classes and denominations. Father Kearney was delighted with his school, and many converts in the parish were received into the Church. The Tory papers informed their readers that:—

“Two Irish monks in Sunderland had 250 Protestant boys in their schools, and that they were converting many of them to the popish religion.”

A wider field still was opened to the zeal of the Founder by an application to establish a Community and school in Liverpool, where there was a big Irish population. Fr. Murphy, Pastor of St. Patrick's, wrote in October, 1837, in reply to a letter he had received from Br. Edmund Ignatius Rice :—

“ I feel exceedingly happy to say that the Bishop, as well as the Committee, heartily approve of the introduction of the Brothers into Liverpool, and feel grateful for the preference our schools have received. The Committee met this day, and I am fully authorised to agree to all your terms. Let me know how soon you can send the Brothers.”

This good pastor, who was exceedingly kind, and thought only of promoting God's honour and glory, gave the Brothers all the assistance in his power. The attendance at the school rose rapidly, and an additional Brother was sent to St. Patrick's. In a short time a branch school was opened, and two Brothers went across from Ireland to conduct it.

We have mentioned that in 1826 Br. Edmund Ignatius Rice had taken over a school in St. Patrick's, Soho, London, and during the intervening years had given very special attention to its working. The success of the Brothers in this parish had given the greatest satisfaction to the priest and gentlemen who generously maintained the schools, and showed the keenest interest in the progress and conduct of the boys. Among the clergy of London the successful work of St. Patrick's school had attracted a good deal of attention and elicited favourable comment, and many of them wished earnestly to secure the Irish Christian Brothers for their schools. Among others, Father Horibin, Pastor of Wapping, a district in East London, in which there were a great many Irish people of the labouring class, wrote to Br. Edmund Ignatius Rice, requesting him to send two Brothers to take charge of the boys of his parish, and agreeing to the usual conditions. The Founder acceded to this application.

This new foundation was fortunate in having for its first Superior Br. Patrick Welsh, then a young Brother of brilliant talents, fine religious character, and very pleasing personality. Under his able direction and kindly care the boys of Wapping became a source of pride and edification to the parish, and of no little happiness to their zealous, though somewhat eccentric, pastor.

In Ireland between 1830 and 1840 the only new foundation was Clarinbridge, in the County Galway. This little village is of great historical and archæological interest, but as a field for the activity of the Christian Brothers its possibilities were very limited. The foundation was due to the influence and generosity of Mrs. Redington, who owned the fine demesne and mansion of Kilcornan, near the village. This lady took a laudable interest in the education of the youth of the neighbourhood, and with the approbation of the Bishop of Galway invited the Brothers to take charge of the school she had provided, promising to support the Community by a yearly stipend. The generous patrons continued to support the school until economic and political changes diminished their own income so much that they were no longer able to maintain the work in which they were so charitably interested. After nearly forty years of useful service this establishment was closed.

The reader will remember how, in the first years of his Congregation, Edmund Rice, having commenced his work at Mount Sion, Waterford, sought every favourable opportunity to extend his mission to other towns, and how in 1807 he sent two of his Brothers to Dungarvan to inaugurate the good work there. It is only men who were fully imbued with his great, all-enduring charity and invincible zeal for the souls of the young would have lived down through the years of poverty and discomfort experienced by this Community. But patient

endurance was well rewarded. The annalist of the House says: "The appointment of the Rev. D. N. Foran as Parish Priest of Dungarvan in 1827 was most fortunate for the Brothers and the children."

The former parish priest required from the Brothers various duties and services about the church foreign to their customs, and often inconsistent with the strict observance of their own Rules and monastic practices. Fr. Foran, soon after assuming charge of the parish, relieved the Brothers entirely of these inconveniences, and evinced the greatest interest in their work among the boys.

He had been for many years before closely associated with Br. Edmund Ignatius Rice, and entertained for him and his Congregation sentiments of sincere respect and admiration. Visiting the Dungarvan Community in 1833, the kind-hearted pastor was grieved to see the house in which the Brothers lived, cold, damp, and unhealthy, and, without being asked, had it floored and put into a condition rendering it more fit for habitation. The following year, seeing the overcrowded class-rooms, he began the erection of a spacious building designed to accommodate 500 boys. In all matters of importance he consulted the Founder, and was generally guided by his counsel. We give here a letter of his which is characteristic of him, while incidentally it reveals the generosity of Br. Edmund Ignatius Rice, who in his poverty tried to help the good work everywhere. We see in it, too, an expression of the confidence Father Foran had in the Founder and in the Brothers:—

"Dungarvan,

"October 23rd, 1834.

"Dear Sir,

"I received your favour of the 21st, enclosing one hundred pounds for the schools. I shall be accountable to you for that sum. Get what you can for the organ, if it were even but fifty pounds, and I shall pay you the deficiency. We are

progressing well and rapidly with the building. I expect we shall have it roofed, slated, and glazed before the 1st of December. As we have engaged for all the materials there will be no delay. I shall not call on the people until my own means are exhausted, and then I hope to get at least one hundred pounds. With regard to the lease, my views are in perfect accordance with yours. What occurred to me was to get a lease of the premises for myself alone, specifying only in the lease the object for which it is granted, viz., 'the gratuitous education of poor boys.' If I should get a lease of that kind I would immediately assign it to any two of your Brothers for the purposes of education. This, in my mind, would be the simplest and the best way to secure its permanency for your Institution. I do hope that Sir Patrick Bellew will have no difficulty in giving me such a lease, when he will be informed that the schools will be erected almost entirely at my own personal expense. Let me know what you think of this.

"With best regards to your Brothers,

"I remain, most sincerely yours,

"D. N. FORAN."

Dr. Abraham was then Bishop of Waterford and Lismore, and the Superior of the Monastery in Dungarvan was a first cousin of his. His Lordship had been at all times on terms of the most intimate friendship with Br. Edmund Ignatius Rice and the Brothers, and was a sincere lover and generous benefactor of the Congregation. Hence when Father Foran made known his intention to transfer the Dungarvan property to the Brothers his Lordship without hesitation granted his approval. The lease was made out first in the Bishop's name and then transferred to the Brothers, thus through the kindness of these revered and distinguished patrons the Congregation acquired permanent possession of a valuable property.

In connection with this we may quote a letter written by a Brother who, then a boy, met the Founder in Drogheda in circumstances not devoid of interest. He writes :—

"The first time I had the pleasure of Br. Ignatius Rice's acquaintance was in 1835, when he and a clergyman, whom

we did not know, called into the Presentation Convent at Drogheda on the morning of October 1st, 1835, for Mass. After Mass the priest who accompanied the Founder left unknown to the Nuns, but Br. Rice was surrounded by the Sisters and compelled to wait for breakfast. As one of the Nuns knew of my desire to enter the Congregation, I was brought in and introduced to him. The Nuns asked who the clergyman was who had come with him, and he informed them that he was Fr. Foran, Parish Priest of Dungarvan, and that they were travelling north to meet Lord Bellew, Barmouth, Co. Louth, to arrange the ground rent of the property on which the Dungarvan schools stand.

“The Founder spoke to me with much kindness, and gave me advice, which to me at the moment, and yet more in later years, seemed to be just what I needed. He did not conceal from me the hardships and difficulties of the religious life, but impressed on me also its advantages and graces. The Nuns said to him: ‘Now, as we have found a postulant for you, surely you will send some of your Brothers to us here in Drogheda.’ He smiled, and, looking at me, replied: ‘It will be a long time before this boy will be any use in the schools.’

“After breakfast he left the convent, taking me with him to the hotel, where he found Fr. Foran expecting him. As we walked along the street from the convent to the hotel he spoke to me very earnestly of the great grace of a religious vocation, of the good a fervent Brother can do among the children, and of the merit of a life spent in the work of religious education. He ended this impressive conversation by saying to me, in words which seemed to come from deep conviction, and hence became fixed in my mind, like Mary: ‘You have chosen the better part.’ After fifty years, I look back to that meeting with Edmund Ignatius Rice as the happiest event of my life and as a very special favour from God.

“The Founder and Fr. Foran left Drogheda early that day, and a few days after the Nuns had a letter to send me to the Novitiate at North Richmond Street, Dublin.”

On the death of Dr. Abraham, Father Foran was selected to fill the vacant See, and made an eight days’ Retreat in the monastery at Mount Sion in preparation for his episcopal consecration. The grateful Founder showed his regard and affection for his revered friend by having all the episcopal robes for the new Bishop made at his own expense in Dublin.

The relations of the Brothers in Ennis with the parish priest, Dean O'Shaughnessy, had for a long time given the Founder a good deal of trouble. The Dean, for some reason or other, had become antagonistic to the Community, and in a special degree to Br. Jerome O'Connor, the Superior of the place. Of this good Superior a Brother writes :—

“ I remember Br. Jerome O'Connor with great respect. He left the impression on my mind, in my spiritual relations with him as my Superior, of confidence and love not to be obliterated. But then I think in mundane matters he proved too rigid and unbending for the welfare of the interests he otherwise nobly represented.”

The Dean some short time before this date, 1836, began the erection of a new church in Ennis, and thought that if he could get rid of the Brothers the money now devoted to their support would be diverted to the building fund. To this cause of discontent there was added a strong personal antipathy to the Superior, Br. Jerome O'Connor.

Such was the state of feeling when the coadjutor Bishop, Dr. Kennedy, visited the parish towards the end of 1836. This Prelate was a nephew of the Dean, and having heard all that he had to say regarding the Brothers, thought that harmony might be restored if the Superior, Br. Jerome O'Connor, were removed from Ennis, and the number in the Community diminished by one. His Lordship wrote to the Founder and submitted these proposals for his approval. The Ennis trouble had for a long time weighed on the Founder's mind, and he had come to the conclusion that no partial remedies would allay the Dean's obsession that the Brothers were an insuperable hindrance to the completion of his church. The Founder told the Bishop so, specially stressing two very obvious facts. First, that the staff for the work of the school was already inadequate, and if one were

now withdrawn it would be impossible to maintain a good standard of efficiency ; and secondly, that the cost of support of one Brother would not appreciably affect the building fund. He suggested, therefore, that the best course would be the withdrawal of the Brothers altogether from Ennis.

The Bishop hastened to assure the Founder that it was contrary to his intention and desire that the Brothers should leave. He hoped to restore harmony and revive interest in the building of the church, but did not want to lose the services of the Brothers. Ever anxious to promote charity and peace, the Founder then acquiesced in the Bishop's proposal, even to the extent of removing from the Superiorship of Ennis a Brother who was very dear to him for his virtue and long years of faithful service. This acquiescence in the Bishop's wish was all the more meritorious as the Founder knew from the Dean's character that it would not have the happy results the Bishop expected. Four years later the Brothers left Ennis, but, on the death of the Dean, his successor brought them back in 1854. On returning to the old scene of their labours the people received them with manifestations of great jubilation.

PART IV.

THE FOUNDER RESIGNS THE OFFICE OF
SUPERIOR GENERAL.

HIS LAST YEARS AND DEATH.

NATIONAL TESTIMONIES TO HIS CHARACTER
AND WORK.

THE GOOD WORK IS MAINTAINED AND
EXTENDED.

CHAPTER XXIV.

THE FOUNDER'S RESIGNATION—RETIRES TO MOUNT SION—
GENERAL CHAPTER, 1838, ACCEPTS FOUNDER'S RESIG-
NATION—ELECTION OF BR. MICHAEL PAUL RIORDAN,
SUPERIOR GENERAL—PAY SCHOOLS—DEATH OF
BROTHERS, 1839-40—GERALD GRIFFIN.

The Founder had now reached the age of seventy-six, and the anxieties and labours of his life had seriously affected his once vigorous constitution. He felt that growing infirmities rendered his continuance in any position of responsibility no longer possible. With the consent of his Council he decided to convoke a General Chapter of the Congregation and resign the office of Superior General, which he had held since the Approbation of the Congregation in 1822.

On February 28th, 1838, he retired for greater repose from Dublin to his old home at Mount Sion, Waterford, and issued notification of the General Chapter to all the Communities. He informed the Brothers of the business for which the Chapter was summoned, and directed that fervent prayers should be offered daily to God, beseeching His supreme guidance and blessing on its deliberations.

The Brothers, on receiving information of their venerated Founder's infirmities, and his inability to direct any longer the affairs of the Congregation, were deeply grieved. All felt sad at the thought that they would no longer be able to apply to that wise head and that understanding heart for counsel in their doubts and for comfort and encouragement in moments of weakness or dejection. Among the Brothers there was not one who had not personal experience of his paternal consideration and tender sympathy, not one who was not conscious of

the Founder's wise concern for his individual welfare and happiness. They felt, too, that the interests of the Congregation could never be so safe as under the direction and care of the great man whom God had raised up for this truly noble and glorious work. The one gleam of comfort in their sorrow was the thought that now, after the untiring labours of forty years, the holy Founder would enjoy some few years of quiet retirement among scenes specially dear to him and consecrated by holiest and sublimest memories.

The deputies to the General Chapter assembled at Mount Sion, and in preparation for their important duties made an eight days' Retreat. The first session of the Chapter was held on July 27th, and when all the members had taken their places, the Founder rose, and, addressing the deputies in words of impressive and touching earnestness, said that the many infirmities of which he had for some time been painfully conscious had compelled him to convoke this General Chapter in order to obtain, through their consideration and charity, relief from a burden he was no longer able to support. He humbly expressed his gratitude to the Brothers for the confidence they had shown in his poor abilities by entrusting to his feeble virtue for so many years the destinies of their Congregation.

He gracefully acknowledged the loyalty of the Brothers to him personally and to the Congregation, and concluded a most touching address by formally tendering his resignation, and praying that God might direct them in their deliberations. The members of the Chapter were profoundly affected by the feeble condition and words of their revered Founder. Seeing that it was evidently God's holy will, they accepted his resignation, while assuring him of their deep regret, and of the abiding gratitude, reverence, and affection of the whole Congregation.

BR. MICHAEL PAUL RIORDAN.

On the following day the deputies met again, and having observed with religious exactness the solemn ceremonial for such occasions, proceeded to the election of a worthy successor to Br. Edmund Ignatius Rice.

Such a one was found in Br. Michael Paul Riordan, who was then Superior of Our Lady's Mount, Cork. In the Communities the announcement of the election of "Br. Paul Riordan" was received with the utmost satisfaction. This saintly Brother had a deservedly high reputation throughout the whole Congregation as a man of scholarly attainments, sound judgement, and sterling virtue. He held a good commercial position in Cork before entering the Congregation, and had travelled much abroad, especially in Spain, on business for his employers.

The Chapter, having elected two Assistants—Br. Francis Thornton and Br. Baptist Leonard—to the Superior General, devoted its consideration to matters of importance to the spirit and discipline of the Congregation.

The question of the desirability of providing schools for the children of parents who were able to pay a moderate fee, or who are generally described as of the "middle class," was often pressed on the notice of the Founder. Dr. Murray, whose heart embraced in its universal charity every need, earnestly implored Br. Edmund Ignatius Rice to extend the benefits of his Congregation to boys of this class. "These children," he said, "who are not wealthy, but who can pay a moderate fee, are as much an object for the labours of the Brothers as the poor." His Grace had a good deal of sympathy for children of this class, and often repeated: "The rich have high-class schools and colleges, and the poor have free schools, but my dear middle-class people; where can

they send their children ? ” He also said that if the Brothers had schools for boys whose parents were able to pay a moderate fee, the Congregation would get many suitable postulants among them. In the views of the Archbishop the Founder fully concurred. As a matter of fact, at no time were the schools of the Brothers attended by poor boys only. From the opening of Mount Sion in 1803 down to the present day, wherever the Brothers’ schools are established, they are filled with the sons of labourers, artisans, farmers, shopkeepers, and professional men. In this respect they are perhaps the most democratic of all institutions.

In the Constitutions of the Congregation approved by Pope Pius XI. in 1922 we read :—

“ The Brothers conduct schools in which they teach the poor gratuitously ; institutions for orphans and neglected children ; day schools and boarding schools which are maintained by the fees of the pupils ; and other educational works.”

Some months before the Chapter had assembled, the Superiors in Hanover Street and Mill Street, Dublin, submitted to the Founder a proposal to open such schools in connexion with these establishments.

When this project was submitted to Dr. Murray for his approval he expressed his satisfaction, saying :—

“ I see schools for the poor and colleges for the rich at home and abroad, but for the middle class I see no provision made. Pay schools will fill the gap, and I shall be very pleased.”

The Chapter gave its sanction to these schools, and for some time the two opened in Dublin conferred great benefits on the children who attended them. In foreign countries the demand for schools of this class is more urgent than in Ireland, and hence the Brothers in places abroad have opened them in great numbers. In many of these countries, as there

are no grants from the State for denominational schools, Catholic parents have to pay the whole cost of the education of their children.

At the close of the Chapter the Superior General and his Assistants went to reside at Richmond Street. The Founder continued to live in the seclusion of his dear old home at Mount Sion, surrounded by all the consolations that love, reverence, and gratitude, inspired by religion, can afford. One of the Brothers writes about this time :—

“ I learned that our late Superior, Br. Ignatius, is now getting admirable health. What a blessing !—a clear proof that the affairs of the Institute were entwined with his affections, and pressed heavily on his mind ; but now, thanks be to God, he has got a little respite, and time to think of the years to come.”

Between 1835 and 1841 the Congregation lost four of its members by death. Three of these were formed to the religious life by the Founder himself, and were worthy exemplars of his spirit. The fourth was the amiable Gerald Griffin, whose life in the Congregation was brief, but happy and edifying.

The first of these saintly Brothers to pass away to his eternal home was Br. Joseph Ryan, an incident in whose life manifests the goodness, generosity, and simplicity of his heart. Soon after his admission to the Congregation it was thought he would not be a suitable subject, and his Superior, calling him one day to his room, regretfully informed him that he was to be dismissed. When he prepared to hand over to the sorely-distressed Br. Joseph the rather large sum of money he had brought with him on entering the novitiate, he refused to accept it, saying : “ Keep the money. It will help on the good work you are engaged in. I can easily provide for myself in the world.”

This unselfishness moved the Superior to give him a longer trial. He proved quite a useful member of the Congregation,

and for ten years edified all who knew him by his regularity and earnestness in his duties. After a brief illness he died happily in Mount Sion in 1839.

The next to be called to his reward was Br. Francis Manifold, whose martial form we have already encountered in a previous chapter. There we saw the tall captain of the Wicklow Yeomen receive the grace of conversion to the faith, and then place himself under the banner of Edmund Ignatius Rice. Twenty years of faithful and humble service for the salvation of the little ones so dear to Christ won for him "the crown of glory promised to those who instruct many unto justice."

In 1841 died Br. Ignatius Kean in Dungarvan, where he spent the last twelve years of his religious life. Of this good Brother his Superior writes :—

"He was a truly spiritual man, and possessed of extraordinary piety and virtue. Indeed, the odour of his sanctity long survived his demise in the Dungarvan Community. His regularity, his patience under the ordinary trials and crosses of life, and his devotion to his duties edified all who had the privilege and happiness of living with him."

On the Feast of Our Lady's Nativity, 1838, Gerald Griffin, who had won distinction in the literary world as a poet, (dramatist) and novelist, entered the Novitiate of the Christian Brothers, and found among the Brothers the happiness he had vainly sought in the intellectual life of London. Of him a ^{his} confrère writes :—

"In Community he was most observant in every duty, and prepared for his work in school with remarkable assiduity and system. He kept a very orderly school, and gave the closest attention to his class-work, especially to the religious instruction, which he prepared with the greatest care."

His brother, Dr. Dan Griffin, called to see him at Our Lady's Mount, Cork, and writes : "I found Gerald very well in health,

very happy in his state of life, and very pleased with the Brothers, his companions."

✓ We may well believe that the cultured and pure-minded Gerald Griffin found among the Brothers of the North Monastery, Cork, more congenial spirits, more genuine refinement, and higher intelligence than any that shone in the literary clubs of England's capital. This was the period of the Leonards, the Wisemans, the Riordans, and the Duggans in Our Lady's Mount.

In the thirty-sixth year of his age, in 1840, he was attacked by fever, and "having made the most devout and fervent preparation for death, passed peacefully away, to the great grief of the Community, the city, and the whole Irish nation." He was buried in the cemetery within the monastery grounds, and since that day, from distant lands, as well as from all parts of his native country, hundreds of pilgrims have wended their way to lay a wreath on the grave of one whose fame rests no less on his success in literature than on the beauty and attractions of his gentle and noble character.

Gerald Griffin, while yet in his youth, seemed to have some premonition that he was destined to die early in life. This thought he expressed in characteristically touching verse:—

" In the time of my boyhood I had a strange feeling
That I was to die ere the noon of my day;
Not quietly into the silent grave stealing,
But torn like a blasted oak sudden away.

" That even in the hour when enjoyment was keenest,
My lamp should quench suddenly, hissing in gloom;
That even when mine honours were freshest and greenest,
A blight should rush over and scatter the bloom.

" O, friend of my heart ! if that doom should fall on me,
And thou shouldst live on to remember my love,
Come oft to my tomb where the turf lies upon me,
And list to the even wind mourning above."

CHAPTER XXV.

ENGLISH SCHOOLS — STRENUOUS WORK — APPRECIATIONS OF THE BROTHERS' WORK IN ENGLAND—FOUNDER'S INTEREST IN DISTANT MISSIONS—VIRTUES DISPLAYED IN COMMUNITY LIFE—VISITS TO THE HOUSES—LAST ILLNESS AND DEATH—PUBLIC TESTIMONY TO HIS WORTH AND WORK—VENERATION SHOWN TO HIS MEMORY.

The Founder, from the peaceful seclusion of Mount Sion, maintained a very lively interest in the work of the Congregation, though prudently refraining from interfering in the remotest way in its direction. He heard with the greatest pleasure accounts from the Houses of the work in the schools, the zeal and efficiency of the young Brothers, of the progress of the establishments, and of the piety and good conduct of the boys.

The prediction of the Founder in 1836, that henceforth the field of labour for the Congregation would be principally in countries abroad, found immediate verification. During the following ten years only three new Houses were opened in Ireland, while in England there were eleven new establishments founded, and one in Sydney.

The beginning of the nineteenth century witnessed a huge influx of poor Irish people into Liverpool and the northern towns of England. The economic condition of Ireland accounts for this exodus. In 1803 the first Catholic school was opened in Liverpool, providing accommodation for thirty children. In 1807 the Benevolent Society of St. Patrick was established in that city, and built a school in Pleasant Street, which, in 1824, had an average attendance of over 500 children—all Irish. At the same time a neighbouring school

had 300 pupils—all Irish, too. In 1830 it was estimated that the Catholic population amounted to 60,000 out of a total of 205,000 inhabitants.

The Liberal members of the Corporation, in a sympathetic and benevolent spirit, tried to provide education for the ever-increasing numbers of poor Catholic children and the children of Dissenters. The Irish National System, in which the principle of combined secular but separate religious instruction prevailed, had received general support in Ireland, and to the Liberal members of the Corporation it seemed that no better system could be devised to meet the needs of the children for whose elementary education they felt themselves responsible. The Councillors directed that the Douai version of the Scriptures should be read to the Catholic children, and the Authorised version to the Protestant children. This reasonable regulation aroused a fierce storm of opposition, and fanaticism raised the utterly false cry that "the Bible had been expelled from the schools."

Meetings and processions were held and inflammatory speeches delivered; open Bibles were carried suspended from poles through the streets, and a bitter sectarian feeling was (sedulously) fanned. Preceding the elections in 1841, the Liberals unwisely proclaimed that if they had a majority in the Council after the election they would build schools in every district similar to those already established. This declaration proved disastrous to the Liberals, and the election left them with only three representatives in the Corporation. The Conservatives lost no time in using the power they had now acquired. They enforced the reading of the Authorised version of the Bible in the schools, and prayers had to be said in common by all the children. In some cases all the pupils were marched to the local Anglican Sunday-school for religious instruction. Catholics protested against these proceedings, but in vain.

The conviction was soon forced on them that to protect the faith of the Catholic children they should provide their own schools, and as Mr. Thomas Burke, in his "Catholic History of Liverpool," says :—

"The Tories of Liverpool may be styled the promoters of that magnificent series of Catholic schools which have sprung up in every quarter of Liverpool, to which came the teaching Orders, who lifted elementary education to the highest pinnacle of perfection."

The same writer, referring to the crisis in 1841, says :—

"Where are the teachers to come from? was the anxious query heard on all sides. The Government had made no provision for training teachers. Ireland came to the rescue so far as the boys were concerned, and with the advent of the Irish Christian Brothers to St. Patrick's a new era of usefulness and charity was begun for that fine body of teachers. Later on they came to St. Anthony's, St. Nicholas', St. Mary's, and St. Vincent's. Without payment or reward, save the voluntary offerings of the parents, these cultured men did a noble work for the poor children of their own race. To make them practical, earnest Catholics was their first aim; to equip them for the battle of life was an easy matter for a body which had long distinguished itself by practical aims which have since disappeared from curricula framed by more ambitious, but less useful educationalists. For forty years they laboured in the town, and their departure under the pressure of the Act of 1870 caused widespread dissatisfaction. To them belongs the distinction of founding the first evening continuation schools in St. Patrick's, in the year 1842, which were attended by one hundred and twenty Irish adults anxious, as most Irishmen have ever been, for education.

"One serious and far-reaching result of the Act of 1870 was the decision of the Irish Christian Brothers not to accept inspection, examination, or supervision of their work by Government inspectors. In the course of a few years they ceased to teach in the Liverpool schools. Canon O'Reilly was the last priest to retain their services at St. Vincent's, from which schools they departed in 1876, to the everlasting regret of the people of Liverpool. They did noble work in Liverpool, and raised the standard of the boys' schools, as the Nuns of Notre Dame did for the girls' schools. To the Irish population their departure was a serious loss, as they inculcated love of

country as well as love of religion, and wielded an extraordinary influence over the children of the Irish race. Many of their pupils filled high positions in the town, and at least three of them are members of the Liverpool City Council at this moment."

In 1847 there were in England seventy-three Brothers, having fifteen establishments, attended by some thousands of pupils. To this sphere of useful labour were added Sunday schools and night schools, in which boys and adults, who were engaged in factories and workshops during the day, received secular and religious instruction. It is to be regretted that the Brothers were obliged to retire from this wide and productive field of beneficent activity.

The Government in 1848 gave grants to Catholic elementary schools in England, and the Superior General decided that, owing to the conditions attaching to these grants, the Brothers could not accept them. On the other hand, the priests in whose parishes the schools were established welcomed State aid for their struggling schools. Under these circumstances the Brothers gradually withdrew from the schools in England.

✓ The slowness with which the closing of the establishments in England proceeded shows the reluctance of the Bishops and priests to lose the Brothers, and the unwillingness with which the Brothers themselves withdrew from places to which they felt attached by ties sanctified by toil borne in the cause of Christian education and by friendships springing up amid the hallowed associations and relations of the class-rooms of the Christian school.

Manchester was the last of the schools in England to close in 1880. This school was founded by Br. Edmund Ignatius Rice in 1826, being one of his first foundations in that country.

The Superior of the Manchester Community died there in 1868, and an extract from a letter written by an old pupil of the school on hearing of the death of his old master gives a

glimpse of the spirit and work in the Brothers' schools of that day in England :—

“ Br. Phelan has passed to his reward, having spent forty years of his life in the service of the youth of this city. He was a noble and good man, whose benevolence did honour to human nature, and conferred countless blessings on Manchester and the vicinity for miles around. The good resulting from his labours was not the effect of brilliant genius, but rather of the constant action of wise counsel, like the dropping water which wears even into the solid stone. He had a sweet word for the orphan and friendless boy, with a tender warning against the seductions of vice. He guided his pupils with a father's instinct, and a wise man's experience against a hollow and treacherous world, in outspoken conscientiousness and resolute wisdom. He taught them to love the Catholic Church with its divine authority, and stored their minds with truths to fortify them against the arrogance, the absurdities, and the sophistry of men who base their faith on systems of merely human contrivance.

“ By his self-sacrifice he collected around him young men of genuine sentiment and unselfish devotion, who have done wonderful work for the Church, for Catholicity, and for their fellow-men.”

The English foundations were always of special interest to Br. Ignatius Rice and the Brothers. Such cities as Leeds, Liverpool, London, Bolton, and Birmingham presented vast fields for the labours of the apostles of Christian education. Wherever the Brothers opened a school their class-rooms were immediately filled with boys, most anxious to learn, but rough and boisterous in manner, and sorely needing the chastening and elevating influence of religious instruction. Yet these rough lads were most susceptible to kindly treatment, and most grateful to their teachers for the interest shown in their welfare.

In England the labours of the Brothers were not limited to their well-attended day-schools. In the evenings their class-rooms were crowded with boys and men from the factories, and among them the Brothers toiled from seven until nine,

regardless of the fetid atmosphere impregnated with the odour of oil, sweat, and grease, or of the labour of teaching poor lads weary, sleepy, and dull, after a toilsome day in a grimy factory.

An idea of the toil of the week in these English schools is furnished by a letter from a Brother who was privileged to serve in this laborious mission. He writes :—

“ This is a frightful mission for hard work. To give an idea of it, the distribution of our time for Sundays and week-days will be the best. On Sundays, after Meditation and Office, we get an early Communion in the church without Mass. Then breakfast, and immediately off to school to lead the boys to Mass. After Mass, Sunday school, in which reading, writing, arithmetic, and religious instruction continue until 12.30. Then dinner, after which school again at 2 until 4.30. Then tea, and back to school to lead the boys to church at 6.30 to evening prayers. By the time night prayers of the Community were said, you may lawfully grant that a poor Brother is fit to go to bed.”

The day school was equally strenuous. The ordinary school day was from nine o'clock in the morning until three in the afternoon, and this was followed by a night school from seven to nine.

The same Brother writes :—

“ Just fancy a factory let loose at seven o'clock in the evening, and the boys, reeking with sweat, oil, hot air, and dust, pouring into your school at that hour of the day, and you teaching until nine o'clock, and that every day save Saturday.”

Yet the Brothers loved this work ; loved the poor lads who needed their help so much, and who derived such benefit from their instruction.

Appreciations of the Brothers' labours among the English boys are frequent, and show how God blessed their devoted efforts. A few examples may be quoted here.

A member of the Liverpool School Committee writes :—

“ These good Christian Brothers, now about to take charge of your schools, devote their whole lives to education, and they

are constantly employed in giving moral and religious instruction to adults and children of the male population. The undying zeal of the Brothers in the cause in which they are engaged is well known to all who are acquainted with their labours. It is sufficient to observe to those who are not so well acquainted with their devoted efforts in the cause of the poor, that there is no spot which they have visited, however barren it may have been, to which they have not given fertility, no institution which they have undertaken which they have not made, with the blessing of God, in a short time a nursery of learning and virtue."

The *Liverpool Journal* of July 24th, 1841, quoting and adopting the words of the *Dublin Review*, says :—

"The strict decorum of the pupils in the schools of the Christian Brothers, the exact observance of discipline, the respectful demeanour, the absence of all freaks of mischief, the general eagerness and concentration of mind upon their present business, manifested even by the youngest, exhibit, on the one hand, a decided proof of unceasing vigilance, of cordial zeal, of consummate skill on the part of the masters, and on the other, a lively picture of habits of order and diligence to which the young volatile mind may, by an easy, but well-adapted system, be reduced."

A Protestant clergyman, an educationalist of repute, visited the schools in Liverpool in 1843, and wrote an account of his impressions for the *Liverpool Journal*. He says :—

"I was received on my entrance by Br. Maher, the head-master. This gentleman belongs to the Order of Christian Brothers, who have a normal establishment at Waterford in Ireland. The moral code of the Institute is, I understand, pretty rigid—and, indeed, from the appearance of the gentleman in question, as well as his worthy coadjutors, self-control has been an evident feature of their training. Their quiet, tranquil demeanour while instructing the boys is sure to call forth the admiration of the visitor.

"The instruction, however, which the Brothers impart is not confined to secular education ; they also direct their attention to teaching their pupils the doctrines of their Church, Scripture history and prayers, and they have excelled both in religious and secular instruction. On my entering the room the boys

were seated ; they at once stood up and bowed. Then a variety of evolutions were performed at the click of a signal which the Brother held in his hand. The boys read for me, each in a loud, distinct voice, so that all the other boys could hear him. The meaning of the words and phrases and the substance of the lesson were given intelligently. Geography, grammar, and mental calculations were gone through. Several lads showed a good knowledge of geometry and mensuration. The singing of the boys was sweet and natural, and impressed me very much. Cleanliness and decorum prevailed in all the class-rooms. I must also mention that when the clock strikes the boys are taught to offer up a prayer, and their quiet and respectful bearing during the time is not only pleasing but edifying."

The flourishing condition of the English Communities at this period is indicated by the number in the Novitiate at Preston. Here were forty novices, all preparing for the great work awaiting them in the schools of England. The people showed much interest in this institution and contributed very generously to its support.

In 1842 three Brothers were sent to Sydney at the earnest request of Dr. Polding, Bishop of the vast diocese which then included Australia, Tasmania, and New Zealand.

Some years before Dr. Ullathorne had applied to the Founder for a Community to take charge of the boys' schools in New South Wales, but for prudent reasons the application was declined. Now the Cardinal Prefect of Propaganda gave the weight of his powerful influence to the Bishop's appeal, and the Superior General granted the request. The mission of the Brothers was not a success, and after five years they returned to Ireland. Their work in the schools was satisfactory and attended with the happiest results, but the good Bishop had no conception of any except diocesan Congregations, and assumed that the Brothers would be entirely under his control and have no connection with the Superior General. To this they could not assent, and withdrew from Sydney.

It was not until 1868 that a permanent foundation of the Congregation was made in Australia. A subsequent section of this narrative will afford the reader a gratifying record of the harvest gathered in for the Divine Master by the sons of Edmund Ignatius Rice at the Antipodes.

Reports from the missions in England delighted the holy Founder, who, though no longer able to help them, except by his prayers, took the keenest interest in all their activities. His attendants, observing the pleasure information about the good work of the schools afforded the dear invalid, were diligent in obtaining news from the Houses both in Ireland and England. In conjunction with accounts of his own Congregation, the Founder loved to hear read to him the "Annals of the Propagation of the Faith." The labours of missionaries in far-away lands among infidels and pagans always evoked his admiration, and reports of conversions filled his heart with joy and gratitude. "Blessed be the Lord," he would exclaim, "Who has such noble servants to carry His Holy Name and Faith to the ends of the earth."

A venerable old Brother wrote of Br. Edmund Ignatius Rice as he saw him in 1835 :—

"I was a young boy attending the Brothers' schools in Carrick. Br. Ignatius Rice, then Superior General, paid a visit to the school in 1835. He was surrounded by the Brothers, like affectionate children round their father. He looked to me to be a tall man about six feet in height, rather stout, with a benevolent countenance, and dressed in the style of the Brothers of that time—body coat with pockets outside covered with lapels, a knee breeches and leggings. He wore a long silver chain, with seals attached. Over these garments was worn a blue cloak without cape, such as was used by the clergy and secular gentlemen of that time."

The next two years wrought a great change in this vigorous body and compelled his retirement from the direction of the grand work he so nobly planned, and achieved with so much

labour and sacrifice. Reverent affection and religious regard gathered round him during these closing years of his life all the simple comforts and consolations his state of health needed or his ascetic habits would admit. Those loving attentions, however, could not check the progress of disease, and symptoms occasionally appeared which painfully convinced the Brothers that their holy Founder's time with them in this world was drawing to a close.

He himself was the first to recognise his failing health and growing infirmity, and was anxious to give his undivided attention to the concerns of his own soul. Through his long life his example had been a guiding light and a splendid inspiration to his Congregation; now, in the quiet and silence of his old monastic home, he displayed in a truly touching and memorable way the virtues of the holy, humble, and fervent religious. To Superiors he manifested childlike obedience and respect. Never did the most exemplary novice show more piety, more exactness in observance of Rule, and more scrupulous attention to every direction and wish of the Superior of the House. And yet of all this really sublime virtue and self-abnegation he seemed quite unconscious, so easy had its practice become to him by long years of self-discipline.

Occasionally, with the permission of the Superior, he paid short visits to the neighbouring Houses to meet the Brothers, to observe their good work, and enjoy the sight of old scenes so familiar and so dear.

His was the Celtic temperament of a St. Columba, who in his hallowed retreat of Iona dreamed and sang of his old home in Derry, and yearned to see once more his little cell, the prayerful sanctuary, and the fair oak groves, all loved for their quietness, their purity, and the angels white hovering over them from one end to the other. Something of this was observed in the love of the holy Founder for his Communities

and the establishments where he had seen God's work among the children initiated.

The Superior General, knowing how much he enjoyed the sight of the children in the schools and of the Brothers in the midst of their classes, encouraged him to go around and visit them. He felt, too, that contact with the man of God would be an inspiration to all, and would wed them yet more closely to the blessed work which he, under God, had established.

In the summer of 1840 the Limerick Community was favoured by a visit of the Founder. He joined in all the spiritual exercises of the three days' retreat before Trinity Sunday. The following year he was again induced to visit the Limerick Brothers. In all his later journeys he was accompanied by a Brother, as his health was weak and changeable. On his arrival in Limerick he seemed much fatigued, but after a few days' rest among his confrères he was able to proceed to Ennistymon. This old foundation had a special attraction for him. Around it were associated many memories dear to his heart. Here had laboured, and here were buried, some of his first helpers; here, when proselytism menaced the faith of the children, these devoted sons of his came into the field and vanquished the enemy, and here, too, he met a loyal and generous people, ever ready to support him in his good work. The Founder returned through Limerick to Waterford. He was then in his eightieth year, and this was his last time to leave Mount Sion. As long as he was able to walk around he enjoyed the pleasant vistas of the monastery grounds and the view of the green fields and distant hills. The sense of God's presence and filial trust in His mercy and providence, which sustained him in all the trials and troubles of life, were now in his peaceful seclusion the source of consolation and strength. As his sight was becoming dim, the Brothers used to read for him. Sometimes he would ask the reader to get

out a passage on heaven, and having heard it read, he would say, "Oh, how sweet to die." Of him his confrères often said during the last years of his life, "His heart is where his treasure is," so frequent and beautiful were his words on that bliss to which he was looking forward with humble confidence. At times he was heard to exclaim: "Oh, God, did we even now rightly begin to serve You, Your loving Heart would take us all again to Your sweet embrace." It was a privilege which the Brothers sought and valued to be allowed to sit with the dear old man and read for him. One writes:—

"When leaving his room, after reading for him, he would thank us, and the smile on his benevolent face was a ray of sunshine to us."

He was all through life a diligent and reverent student of the Holy Scripture. From this study and deep meditation on the truths of faith he imbibed that wisdom which is according to God, that solid virtue and conspicuous love of his neighbour, which imparted worth and power to his life.

In the summer of 1841 the Deputies to the General Chapter visited the Founder, and he manifested the greatest delight in hearing the accounts they gave him of the progress of the Congregation, the good work done among the children, and the regularity, fervour, and harmony among the Brothers in the several Communities.

His dear and revered friend, Dr. Foran, Bishop of Waterford and Lismore, often called to see him, and passed many an hour in conversation with him, saying he "was always edified by the pious and religious sentiments of that holy and venerable old man." Many of the clergy and principal citizens came to spend a short time in his company, all, like the good Bishop, feeling that they were drawn nearer to God by contact with His faithful servant.

When strong enough to go into the school attached to the

House he would go through the class-rooms, where his appearance gave unfeigned pleasure to the boys and Brothers. One of the Brothers then in Mount Sion wrote :—

“ When he came into the room I used to get a seat for him, and he would sit down and look on at the work with great pleasure. He would speak in his own kindly and affable manner to the groups of reverent youngsters who would invariably try to get as near as possible to him, whom they loved as a father and revered as a saint. They would come to present to him their writing copies, and go away delighted with a word of approbation. His pleasure in hearing the little ones say the prayers and answer their catechism was delightful to observe.”

Towards the end of 1841 the Founder's condition became so bad that the Superior General addressed a letter to all the Houses of the Congregation asking prayers for the dear invalid.

“ With feelings of pain and sorrow,” he wrote, “ I have to inform you that our most dear Br. Ignatius Rice has been unusually ill since Christmas Eve. He has no pain or uneasiness, but great weakness, which confines him to his bed, and will, it is feared, end in his dissolution. I request you will have the prayers of the Community offered, to beg for him the grace of a happy death.”

He recovered somewhat so as to be able to move about once more. Leaning on his stick or resting on the arm of one of the Brothers, he would go into the garden and watch the children play or the Brothers walking about at recreation. All that he had loved in life he loved even to the end. To the Brother who helped him to walk around, or rolled him along in his invalid chair, he would often say : “ Now let us rest here and say the Memorare.” This was his favourite prayer to Our Lady.

We have mentioned many times his great devotion to the Blessed Virgin and his confidence in her intercession. To his patron, St. Ignatius, he was most devout. After the

Holy Scriptures, no spiritual book attracted him so much as the writings of St. Teresa. He always observed her feast day with much solemnity, and had it noted with many others as a day of special devotion for the Brothers.

On one occasion an awkward young Brother was rolling the venerable invalid in his chair along a somewhat steep path in the garden, and, turning quickly at the lower end of the path, threw the feeble old man violently against a hedge bristling with thorns. His hands and face were severely scratched, and he bled freely. Naturally the culprit felt greatly confused, but the holy Founder spoke to him in the kindest manner, sympathised with him for his mistake, and assured him that he himself would be no worse for this little discomfort. The Brother responsible for the accident never forgot the kindness, the patience, and the gentleness of the venerable man, and years after would describe the incident and show the spot where it occurred.

A Brother who lived with the Founder for some time in Mount Sion, and was one of his most faithful disciples, writes of his last days on earth :—

“After resigning his office of Superior General in 1838 he retired to Mount Sion House for greater repose, there to prepare for a happy death, and end his days, where forty years before he had commenced his glorious work of instructing youth. The whole life of such an apostle of education may be truly said to be a continuous preparation for death, employed as he constantly was in the sublimest work of charity. Yet no one could be more alive to the necessity of a special preparation from time to time for his final account, ‘lest,’ as he used to say, ‘the call may be sudden and the time for supplication past.’ His maxim was : ‘Be always ready—no one can tell the day or the hour.’ Early in the morning of August 28th he was seized by a fit of apoplexy, and continued through the day in a prostrate condition. The Brothers were in and out with him, watching anxiously through the hours. The Confessor to the Community, Rev. Father Fitzgerald, administered the Last Sacraments, and was often by his

side. The Bishop was a frequent visitor, and was deeply moved at losing his good father and friend."

Another Brother writes :—

"I was sent to Mount Sion, Waterford, in 1844 to prepare for Profession, and there was the Founder, my revered Superior, fast drawing to an end. Mine was the last hand, I think, that he shook in friendship on this earth.

"I had just returned from St. Patrick's branch school, and I at once ran up to see him. He clasped my hand in his, now clammy before death. I noticed his clasp growing unconsciously closer, and a doze seemed to come on. His eye was glassy. I was expecting the bell to ring for dinner, and I said aloud to him : ' Good-bye, sir ; the bell will soon ring.' I disengaged my hand from his grasp, and he awoke and said to me : ' Good-bye, and God bless you, my child.' He died next morning."

On August 29th the sad news was conveyed to the Communities in a letter which said :—

"We have the sorrowful duty of announcing to you the death of our most dear Father, Founder, and Brother, Ignatius Rice, who died at eleven o'clock this morning after having received the Last Sacraments.

"We trust he is gone to receive the reward of his labour for the poor, for the Congregation, and for us all."

The body was laid out dressed in the habit of the Congregation, with the beads and a crucifix in his hands. Between the time of his holy death and interment great multitudes of people visited the monastery. The Mayor and principal citizens, the pupils of the schools and their parents came to kneel and pray beside the remains of him whom they, for long years, had regarded as the greatest benefactor of their city, and one of Ireland's truly great men. Sadly, silently, and with hearts full of grief and gratitude they gazed on that face in which dignity and benevolence were so nobly blended, and which in life so often beamed on them, lit up by the light of gentle charity which was aglow in that noble heart of his now still for ever.

The grief in the city was general when the news of the death of Edmund Ignatius Rice was heard, for he was loved and respected by all classes and denominations. Throughout the country the whole Irish nation mourned for him as for one of the best and noblest of its sons.

He was interred in the cemetery within the monastery grounds on August 31st, after a solemn Requiem Mass, at which the Bishop presided, and at which a great number of the clergy, Brothers, and principal citizens were present. The limited space in the monastery chapel and ground rendered the exclusion of the public unavoidable.

On the evening of the funeral the Bishop called on the Superior General and said that he wished to have a "Month's Mind" in the Cathedral for the Founder, to which the people could be admitted, as all wished to pay a tribute of respect to their benefactor and friend. October 1st was the date fixed for this impressive function.

In the press, from the pulpit and public platform the sentiments of the Irish people regarding the virtues and services of the illustrious man who had just passed away were eloquently voiced.

One of the leading journals says :—

"Edmund Ignatius Rice is dead. A venerable, a good, and, in the best sense of the word, a great man is dead. A man of vast knowledge of human nature, of a comprehensive grasp of intellect, of indomitable energy, of irresistible perseverance, of unbending integrity, of profoundest piety, of boundless charity, Edmund Rice, the Founder of the Christian Brothers, is dead—the herald of a new age to Irishmen in education, the harbinger of virtue and of blessings, and the benefactor of his fellow-men in every country where his Brothers have been established."

Another says :—

"Edmund Ignatius Rice, at a patriarchal age, has gone to receive his well-earned recompense.

“ His memory must ever be dear to Irishmen. He possessed the elements of greatness. He bequeathed to his country a Religious Congregation racy of the soil. His vigorous intellect, his energy, his integrity, his tenacity of purpose in the pursuit of his grand ideal, were qualities which won the admiration and respect of all who came into contact with him. He first laid the foundation of an educational system for the Catholic children of the working classes in Ireland. There is not perhaps one among the roll of illustrious Irishmen more conspicuous for public usefulness than Edmund Ignatius Rice, who has just been called, in the fulness of venerable years, to receive the reward of his labours in that kingdom after which he had so long sighed.

“ He was a Christian man in the most perfect sense of the word. His remains are laid in the cemetery of Mount Sion. May he rest in peace.”

Thomas Francis Meagher, of Young Ireland fame, was a Waterford man and contemporary of Edmund Rice. He thus estimates his position and life work :—

“ A great man has risen up amongst us with a genius and heroism to save, to restore, to regenerate. I look to the people of whom that man is the preceptor, the patriarch, and the prophet. I find that people brave, gallant, generous, honest, temperate, and intelligent, and I have been taught by the history of revolutions what such a people will have the spirit to attempt, the ability to achieve. I find education in advance among that people, and I recognise in the educated mind a wise innovator, a bold reformer. Over the progress of that education a venerable brotherhood, the gift of this great man to the Irish race, presides—a brotherhood whose system of education has received the sanction of pontiff, prelate, and prince.”

We have an excellent and just appreciation of the work of the Founder from another observant writer, the Rev. George Foxcroft Haskins, Rector of the House of the Guardian Angels, Boston, who in a book of his travels says :—

“ But that which interested me most in Waterford was the far-famed school of the Christian Brothers, founded by Edmund Ignatius Rice. The school I visited numbers six hundred pupils. The discipline is excellent, and the system of instruction all that could be desired. The boys are taught reading,

writing, arithmetic, geography, book-keeping, grammar, geometry, mensuration, and drawing; but above all, and more important than all, they are taught virtue and religion. They acquire a knowledge of religion and a love for it, which is the ground and the guarantee of their future respectability, their success in life, and their happiness in whatever calling they may be engaged. All honour to Edmund Ignatius Rice. He is one of the few great men of the present century, and his name will live and be handed down to posterity with those of Theobald Mathew and Daniel O'Connell. It is glory enough for one nation to have produced three such men in one age."

Among the old Brothers especially we find traditions which reveal the religious virtues, the sanctity, the inner life of the Founder. They loved to speak of his gentleness, kindness, and considerate attention to all their wants. One very old Brother used to tell how all felt that the Founder anticipated their wants, and consoled them in their trials and difficulties.

"He had no sympathy," says this Brother, "for local Superiors who were wanting in kindness towards the Brothers, or in whose Communities he did not observe the family spirit. To such Superiors he would say: 'You ought to be more of a kind father to your Brothers, rather than a master or supervisor; you ought to gain their affection and confidence, and so they will become candid, respectful, and dutiful, doing the work of God with joy, and preserving among themselves fraternal union.'

"Even in the Novice-Master he did not approve of too great strictness, or of harsh and unbecoming penances and humiliations. If he observed a novice doing a penance which he considered inappropriate, he would send for the Novice-Master and earnestly advise him to employ gentler methods."

To this gentleness he united firmness and prudence. To a Brother who was dissatisfied with the House in which he was living, and who wrote rather strong letters to the Founder himself, as well as to others, he wrote:—

"I must confess I had thought that no treatment whatever which you should receive would have caused you to write in the style you have adopted; and though we felt for your situation,

we felt more for the manner which you took to remedy it. You must have patience for a while longer. The Brothers who have seen your letters condemn your impatience, and many of them are offering themselves as volunteers to replace you."

To a Superior who was disposed to undertake clerical work for a lady friend, a benefactress of the House, he writes :—

"I do not think that you or any of the Brothers ought to undertake such work, whatever emolument may be held out to you. The lady can get a secular fully as competent as any of you to do her business. You may, of course, from time to time, give her any advice required. This meddling in her affairs would nicely bring you in time to be executor, and to the trusteeship, and give you something to think of besides your school and religious duties all the remaining days of your life."

To another Superior in somewhat similar circumstances he writes :—

"I do not approve of your taking out letters of administration, and you should on no account engage in it. You will involve yourself in interminable trouble and distraction. You cannot by any means be obliged to accept the executorship. It is far better that some other person interested in the will should take out administration."

A Brother who attended him often during the last years of his life wrote :—

"He would not take the smallest liberty, not even to go out for a short walk, without the Superior's permission. To the directions of the Superior, physician, and nurse he was most submissive. His gratitude for the little attentions he received was an expression of his extraordinary self-abasement and humility."

One of his oldest colleagues loved to describe his gentle and kindly manner towards the children :—

"How often," he used to say, "have I watched the Founder as he stood in the garden to speak to the children coming up

to the school. He would encourage them to be regular, studious, and pious, and then patting them affectionately on the head he would say: 'God bless you, and may He ever protect you, my child.' The children seemed to have an instinctive knowledge of his love for them and of its deeply religious and spiritual character.

"Many of these dear children are now old men, and the recollection of Mr. Rice, of his words and blessing, is one of the precious memories in their lives."

His love of poverty and mortification was most marked, and on his Congregation he impressed the spirit and practice of religious poverty in a most rigid form. Old Brothers used recall how Daniel O'Connell on one occasion visited the Community in Hanover Street, and observing the meagre furniture in the rooms, remarked: "Well, after all, how few things are necessary. A bed, a table, a chair, and a candlestick." Then, moved by an impulse of admiration for the good work in which he saw the Brothers engaged, he exclaimed: "Had not heaven evidently pointed out the path I should move in, I should like to participate in your work, educating youth in religion, virtue, and knowledge."

Hearing from the Founder that the House was in financial difficulties, he said: "Put me down for one thousand pounds"; but this the Founder would not accept, knowing the calls on the Liberator's generosity.

In Mount Sion the Brothers have preserved with pious care the few articles of furniture used by their holy Founder; all proclaim the simplicity and austerity of his life. There we see his poor habit, his primitive wooden wash-stand, the little box or trunk he used when travelling, and the stool on which he sat when reading or writing in his room.

To the habit is attached the following note, written by Br. Joseph Murphy on July 19th, 1844:—

"This habit was blessed by the Right Reverend Dr. John Power, Bishop of Waterford, and given by him to the venerated

Br. Edmund Ignatius Rice, and worn by him on days of ceremony, as was the custom in the first years of the Institute. After several years Br. Patrick Joseph Murphy got it, and, knowing it to be the first habit of the Institute, used it out of veneration. He got it lined and patched when much worn. After the death of Br. Edmund Ignatius Rice he laid it aside in order to preserve it out of veneration for him and for the Institute he founded."

The Brothers, among other reminiscences of the Founder's self-denial, used to mention that in his early years he was a great snuff-taker, and in one of the annual retreats he determined to give it up altogether. He threw his box into the fire, and never again in his life did he take a pinch. Small as the sacrifice appeared, the manner of it shows the completeness and intrepidity with which he suppressed all forms of self-indulgence. A similar trivial but oft-recalled exercise of self-discipline was the means he adopted to prevent drowsiness at prayers. Feeling this inclination to sleep growing on him, he concealed little pebbles in the cushion on his prie-dieu in the oratory; the discomfort thereby caused as he knelt helped to prevent sleep. At other times the venerable old man would stand erect during the greater part of the Meditation, while others sat. This custom he taught the Brothers as a means of resisting drowsiness at prayer-time.

His whole life may be said to have been spent in the practice of the grand virtue of charity. As a secular, before he founded his Congregation, every philanthropic organisation in the city found in Edmund Rice a most active and generous co-operator.

Traditions of his generosity and goodness are still preserved by the old families in Waterford. One old lady writes :—

"My mother remembered Mr. Rice, and often spoke of his great kindness and charity. She often visited him at Mount Sion, and he took great interest in her education, sending her himself to the Ursuline Convent at Waterford. He also had my grand-uncle, Mr. Ellis, educated. He afterwards

became a Professor of Mathematics in St. John's College, Waterford, and later joined Br. Rice's Congregation, in which he lived a holy life. The reason why Mr. Rice took so much interest in the Ellis children was because their mother died young, and their father marrying again, their step-mother was very unkind to them. Mr. Rice had them educated and provided for."

A member of the Mount Sion Community has left us a really edifying record of the devotion of the Brothers and Catholic men of Waterford to the memory of Edmund Ignatius Rice.

"I had," he writes, "from my entrance into the Novitiate of the Christian Brothers a deep reverence for the venerated Edmund Ignatius Rice, the Founder of the Congregation. This reverence was strengthened and intensified, after my advent to Mount Sion, by the pious traditions, memories, and associations of him and of his work with which that Community then abounded.

"The Brothers of Mount Sion conduct a Sodality in honour of Mary Immaculate. I was closely identified with the working of that Sodality for many years. In its ranks were many past pupils of the school, then hoary with age. These pious old men had a traditional spirit of reverence for the name and memory of Edmund Rice. They had heard from their fathers and mothers, and often spoke to me, of his visiting the sick and the poor, and alleviating their sufferings by his boundless charity, before God called him to the great work of his life. The memory of his piety, gentleness, charity, and zeal was handed down from father to son in Waterford. I never heard one of these men mention Edmund Rice's name except in a spirit of reverent respect, and they felt, and often expressed the thought, that God had conferred a special grace on their city by selecting it to be the cradle of the Congregation founded by that venerable man.

"An old Brother, full of years and virtue, was a member of the Mount Sion Community when I had the happiness and privilege of living in it. Full fifty years before I had the pleasure of living with him he had left his Waterford home to live the life of a Christian Brother, and entered the Novitiate at Mount Sion. Often have I heard him speak of these novitiate days.

"When he entered Mount Sion the Founder was dead, but the whole atmosphere of the place was glowing with his

spirit. Whilst a novice he learned of the Founder's virtues ; above all, of his great spirit of prayer, of his extraordinary charity, of his profound reverence, manifested in his attitude towards all things connected with the worship of God, and of his deep veneration for all the mysteries of holy religion.

“ His devotion to the Most Holy Sacrament of the Altar was intense, and to It, according to the tradition of Mount Sion, he brought his letters and cares, his difficulties and doubts, during the fateful and trying years that intervened, before the loosely-connected threads of his great work were woven together by Papal Authority. The saintly old Brother from whom I have gathered these traditions of the venerated Founder said that he and the Brothers in those early years often heard from older members of the Congregation that it was the prudence, and almost inspired foresight, the charity, the forbearance, the enlightenment of the Founder, all of which were the fruits of silent prayer before the Tabernacle, that enabled him to steer his bark through many storms into the harbour that was opened to it by the Apostolic Brief of 1820.

“ One little incident of those early days related to me by my venerable confrère, and indelibly fixed on my memory, will serve to show the spirit of reverence for the Founder and his work which animated the Brothers of Mount Sion in the years following his death.

“ Two youthful members of the Congregation at a very early hour in the morning are bidding adieu to their loved home, Mount Sion. In order not to break the rigorous silence of the morning hours, all leave-takings were got through on the preceding evening. They have to catch an early boat which is to take them to England, for the English schools are to be the scene of their first labours.

“ Regarding themselves as wholly unobserved, they kneel and fervently kiss the ground hallowed by the footsteps of the saintly Founder. Then each takes with him a little gravel off the walk as a precious relic. My venerable informant was a witness of the touching scene from one of the windows of the monastery. Years afterwards, when he was associated with one of these Brothers in the schools in England, he learned from him that the feelings which animated both on that occasion were those of profound respect for the very ground hallowed by the footsteps of Edmund Ignatius Rice.

“ One of these two young Brothers was Richard Anthony Maxwell, who later for twenty years held the responsible position of Superior General with great advantage to the Congregation. A few years before his death I recalled to

him the incident here recorded, and, while his eyes moistened at the recollection, he assured me that, until I mentioned it, he had thought the scene unknown to anyone except himself and his companion.

“I think it a duty incumbent on me to record these facts and impressions. I feel I owe much to the intercessory prayers of the Founder in my behalf. To such intercession I believe I owe the graces which have enabled me to bear some of the heaviest crosses of my life. I have frequently invoked his intercession, and never without having benefited by doing so. When in very ill-health in Waterford, suffering from extreme weakness and spitting blood, I asked him, as I knelt at his grave, to obtain from God that I might gain strength enough at least to continue my work in the schools. My request was granted. The blood-splitting ceased, and I have ever since been able to carry on my work.”

We take the following from an old Waterford manuscript, written evidently by a Brother, whose name, however, does not appear :—

“Though well and widely as Mr. Rice’s merits were appreciated, not only in his adopted city, Waterford, but wherever he was known, yet by none was he better or more sincerely loved than among his own dear sons, the Christian Brothers. Those who lived with him for any considerable time could scarcely find words in which to eulogise his memory. Though Superior General of the Congregation, his modesty, humility, and gentleness alone rendered him conspicuous, while his charity and kindness to all, particularly the sick and faint-hearted, made him an object of loving attraction, and thus he won all hearts, and held them firmly attached to God and to his Congregation. Indeed, his very appearance was sufficient to cheer the disconsolate and strengthen the wavering among his little flock. It is related of him that one morning, while passing through the house, he saw a Brother who appeared to be in deep distress. On inquiring into the cause of his sadness he found that the world had again begun to occupy his thoughts, and that after having put his hand to the plough he was looking back. A few kind words on the consequences of the step he was contemplating were sufficient to restore cheerfulness and a generous resolve to persevere. He won the affections of all his Brothers ; he lived beloved, he died lamented, he fought the good fight, he kept the faith, his memory is in benediction.”

MONTH'S MEMORY.

Dr. Foran, the life-long friend of the Founder, had appointed October 1st for the "Month's Memory." Waterford never before or since witnessed a more impressive demonstration of religious devotion and deep respect, mingled with sorrow, than was displayed on that day. It was a spontaneous outpouring of the sentiments of a grateful and deeply religious people for the vast services rendered to their city and country by the venerated deceased.

A reverent and mourning multitude filled the Cathedral and the approaches to it. In the sanctuary, in the midst of his Vicars, fifty of the diocesan clergy, and many priests from neighbouring dioceses, the saintly Bishop presided. Students from St. John's Seminary and the pupils of the convent and monastery schools were present, and the civic life of the ancient city was represented by the Mayor, councillors, and principal citizens. Among the Christian Brothers who assembled to pay a last tribute of affection and respect to their beloved Founder were thirty-five members of the Congregation from the schools in England.

The solemnity of the impressive ritual was accentuated by the deep sense of bereavement which seemed to subdue every heart, from the saintly Prelate who presided to the poorest person in that vast assembly.

The panegyric was preached by the Rev. Father Richard Fitzgerald, and was in every sense worthy of the occasion. Among many beautiful ideas most appropriate to the subject expressed by the rev. preacher we may quote :—

"When we recall the virtues that distinguished the venerable Founder of an Order which has accomplished so much good, and is likely, with the favour of heaven, to accomplish so much more, when we so easily recognise in his admirable Congregation the impress of his virtues, the thought uppermost in

our minds is that he who laboured so faithfully, so zealously, so successfully, is now in the enjoyment of a reward exceeding great, and those who were wont to look up to him for counsel and consolation will not be forgotten by him before the throne of God.

“I have not come here to speak a formal panegyric. Were I so rash I would insult his memory. But I am relieved, I am emboldened, I almost forget my incompetency, when I look around and witness the stupendous monument he has left behind him. I shall simply direct your attention to it, and from it, and not from my feeble words, let me entreat you to estimate the character of this great man.

“It were impossible to estimate the blessings that have accrued to society through the agency of these educational establishments that have been reared by his piety, his energy, and his zeal. His charity has not been confined to his own land; it went beyond the seas, and has been felt in the sister country and in distant colonies. In an especial manner he is our benefactor. Need I say that he stands not in need of the genius of the sculptor or the painter; for as long as gratitude shall find a place in the Irish heart, as long as religion shall be revered among us, as long as civilisation shall be prized, as long as sterling patriotism shall be accounted a virtue, the name of Edmund Ignatius Rice shall be held in benediction.

“We are assured by the word of God that ‘the memory of the wicked shall perish.’ It is true the lying marble may for a short time survive them; but it will only remain to mock them; their memory, in the words of Scripture, ‘shall perish from the earth.’ Yes, their designs, their exploits, their very names will be consigned to an inglorious oblivion, and, if at all alluded to, it will be only to exhort posterity to shun the abyss in which they entombed themselves. It matters not how high their position may have been, for the broken sceptre of a tyrant can evoke no other feelings but those of pity or scorn.

“On the other hand, we are assured by the same inspired word ‘that the just will be in everlasting remembrance.’ Their names shall not perish from the earth. Invested by God in His wisdom with a species of immortality, in after ages they will shine out as so many beacons, guiding men through the perils and quicksands of this life to the bliss and glory they were created to enjoy. Thus it will be with the venerable Founder of the Christian Schools of Ireland. His great name down through the centuries will exercise a mighty and hallowed influence on his Congregation. The lessons of wisdom which his zealous Brothers gathered from his fine and vigorous intellect, from his consummate prudence and

large experience, will be treasured up by them, and serve to guide them through the difficulties which may surround them. The recollection of his charity, his zeal, his truly religious spirit can never be obliterated from the memory of those who had the good fortune to grow up under his training. The bright example that stimulated them to a faithful discharge of their onerous duties in early life will not be forgotten by them in their declining years. The zeal, the prudent zeal, they caught up from their illustrious Founder will be bequeathed by them to those who will come after them as a rich inheritance ; and thus the spirit of Edmund Ignatius Rice will ever live on in that Congregation which must be regarded as one of the greatest boons conferred by Providence on the people of this country. He was called to fulfil a great and exalted mission, and he did fulfil it, unassisted by State provision or Royal patronage.

“Towards the close of the last century, when the venerable Founder formed the resolution to renounce the world and devote himself to the gratuitous education of the poor, who could have imagined that his unpretending exertions would secure to this country the most valuable of her Institutions ? Who could have recognised in the infant establishment in our own city the germ of a system which was to exercise a wide and blessed sway on the destinies of our countrymen ? But it pleased heaven that the Congregation should have its origin in humility, lest we should ascribe to man what was accomplished by the power and favour of God. Yes, it was manifestly by the power and favour of God that the unassuming House on Mount Sion became the head of a great religious confederacy, whose heavenly duty it is to rescue the child of poverty from the degradation to which ignorance would consign him ; to lift him up in the social scale to the position which Providence intended that he should occupy ; above all, and before all, to instil into his tender mind the principles of religion, to teach him and to attach him to his duty to God, his neighbour, and himself.”

MEMORIAL TO EDMUND IGNATIUS RICE.

No sooner was the solemn and memorable function concluded than the Bishop and clergy, and the Mayor and citizens of Waterford, gave expression to the universal sentiment of the people of Ireland, that a lasting memorial of their appreciation of Edmund Ignatius Rice's services to his country should be

erected. Accordingly, a week after the "Month's Memory" a meeting representative of all classes was held in the sacristy of the Cathedral. The Bishop presided, and it was unanimously decided that it was regarded as a duty of the citizens of Waterford to testify their deep sense of the merits of Edmund Ignatius Rice by some public testimonial which would at once perpetuate his memory and record their grateful feeling.

A committee was formed to give effect to the decision of the meeting, and among the gentlemen chosen were his Lordship, Dr. Foran; the Mayor, Thomas F. Meagher; Thomas Wyse, Esq., M.P., with several priests and laymen. The committee worked energetically and received enthusiastic support from all classes and denominations. In September the following year the Bishop with full ceremonial laid the foundation stone of the Rice Memorial Chapel. Of this function the *Waterford Chronicle* of September 10th writes:—

"On Monday a most interesting, as well as a most solemn, scene took place at Mount Sion. It brought back the mind to the days of old when Ireland's faith was one. It was a revival of the times when bishop, priest, and monk lived and performed their heavenly ceremonials without encountering the sneer of the infidel or the scowl of the bigot. Crosses and crucifixes, candles and books, the mitre and the stole once more came out into the warm sunlight, and the holy chant was sung in that eternal language which is as indestructible as the sacred religion which speaks through it."

Then follows a description of the ceremony, with the names of the distinguished ecclesiastics and citizens who were present. This religious function was followed in the evening by a brilliant social gathering, at which the memory and virtues of Edmund Ignatius Rice were eloquently recalled and eulogised.

The Rev. Chairman, Fr. Roger Power, in proposing "The memory of Edmund Ignatius Rice," concluded a pithy and pregnant speech with the words: "As long as gratitude dwells in Irish hearts, as long as religion is cherished in our native

land, so long shall his name be handed down to posterity in lasting veneration."

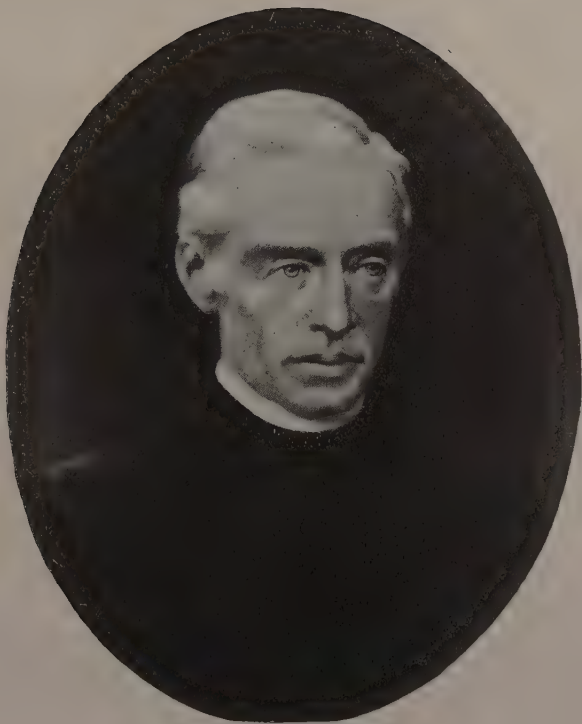
In responding to this sentiment, Mr. Stephen Curtis, L.L.B., delivered an oration which deserves to be quoted at some length. He said :—

"I feel deeply the favour of being asked so universally to give expression to the sentiments which have caused the citizens of Waterford to assemble in such numbers to pay respect to the memory of the ever-venerated Mr. Rice. I feel that favour for many reasons. Not alone because in private life it was my good fortune to have known him, and to have numbered him among my earliest and most constant friends. Not alone because of the opportunity now afforded me of commenting before this respectable assembly on his character of unostentatious virtue; but principally because of the prominent place in Irish history which that just man filled, and filled with honour, which requires not comment, which needs not panegyric, but which must ever make him stand out before the eyes of mankind as a Christian, a patriot, a public benefactor. It is in these capacities that we this day contemplate Mr. Rice, and in them, if we examine, we shall find few, indeed, to compare with him, with one illustrious exception of the present time, who, with small resources, was enabled to effect so much for his country's welfare, both religious and political. What did Edmund Ignatius Rice effect? I should rather ask, what did he not effect in that pursuit to which every pulsation of his heart, every aspiration of his soul, was for so many years devoted? And what was that pursuit? The education of our poorer classes and the amelioration of their condition.

"Our answer to these questions is best given by a review of the facts. Look at the intellectual condition of the Irish people when he began his labours, and behold it now. Look at it in those places where schools of his Congregation have been established.

"He commenced in 1802, at a time when there was, literally speaking, no means of education for Irish people of the Catholic faith. The penal code, though relaxed in their favour, had left behind it a temporising influence equally adverse with direct tyranny to the spread of education, no one as yet venturing to undertake what was but a few years before illegal.

"It required a mind of no ordinary temperament to commence at such a time the regeneration of a people—everything



BR. M. T. MOYLAN,
Fifth Superior General.
See page 497.



ST. MARY'S TRAINING COLLEGE, MARINO, DUBLIN.



INTERIOR OF CHAPEL, ST. MARY'S, MARINO, DUBLIN.



BR. J. C. WHITTY,
Sixth Superior General.
See page 514.

was adverse, everywhere was difficulty—but in Mr. Rice there was a happy combination of those noble qualities, ardour, endurance, foresight, perseverance, which eminently fitted him for gigantic undertakings, and made him consider less the magnitude of obstacles than the means of overcoming them.”

The orator then sketched the beginnings of the Congregation, its difficulties, limited resources, and astonishing progress. He showed how the work of Edmund Ignatius Rice prepared the Irish nation for the leadership of the Liberator, Daniel O’Connell, and asserted, “if without O’Connell the great victory of Emancipation would have been impossible, no one next to O’Connell did more to hasten it than Mr. Rice.”

He next showed how religion dominated the educational system established by Edmund Rice, and how uncompromisingly he stood for the religious element in education.

“Was it a system,” he asked, “wholly calculated to fit the youth of Ireland for secular employments? Was it one professedly governed by no one religious system, but one to which men of every creed, or no creed, could flock as professors or students? Was it one through which the necessary connection between religious truth and human science was completely ignored? Oh, how the ire of our departed patriot would have risen, and how his eye, bright and beaming as it was, until dimmed by age, would have glowed with indignation, if such a system were proposed for his adoption. Miserably unenlightened as were the people then, lamentably as they lacked the first rudiments of culture, manifold as were the dangers to which their religion was exposed by that demon monster, ignorance, which he combated and overcame, he would have refused the offer, and left the people to those dangers, in that ignorance, without that enlightenment, devoid of that culture; nay, further, he would have invoked back all the horrors of the penal code itself rather than immerse them in the more dreadful perils of certain infidelity.

“That which he did sanction was exactly the reverse. It was just such a system as might be supposed to emanate from the ethereal mind of one who himself had lived in penal times, who had passed unscathed through persecution, and proudly bore its honours, who would rather lose a limb of his body than an atom of his faith. His system was everywhere fenced

around, every point was secure against the ingress of the enemy, and within that safe enclosure religion and learning, God's precepts and God's works, being taught together, the mind of youth looked heavenward, while it studied the things of earth. This, O Edmund Rice, is the triumph of your life of labour. For this do your countrymen hail you now, reaping as you are your rich reward, unaffected by, but, let me hope, not regardless of their acclamations."

The learned and eloquent speaker concluded his oration with the words :—

"Such men as Edmund Ignatius Rice are seldom to be met with. They are rarely placed on earth, and then for special purposes, nor are they to be considered men so much as gifts of heaven, sent to benefit not one, but many generations. Long after their decease does their memory survive, even as his will to times interminable ; it will live to instruct, as in his lifetime he instructed ; it will live to defend truth, as of truth he was the champion ; monuments of stone will perish ere his memory fades, for in ages yet to come, when they shall have crumbled, and the places where they stood shall have been forgotten, will future Ireland have cause to know that an Edmund Ignatius Rice once lived, and keep green in her soul the recollection of his virtues."

In the course of a very eloquent speech, Thomas Francis Meagher said, in reference to the laying of the foundation stone of the Memorial Chapel :—

"We witnessed this morning on Mount Sion a scene in the contemplation of which few could fail to have been affected. In commemoration of the Founder of the Christian Brothers in this city, the first stone of an appropriate monument was this day laid. His virtues, his labours, his achievements suggest a memorial the loftiest that art could execute. But whilst I stood a silent witness of that scene I was almost prompted to exclaim : 'Friends, mourners, admirers of a just man ! your work is useless, and needless are your benefactions. The good, and wise, and venerable man to whom you this day raise a monument has anticipated your gratitude, and has reared with his own strong hands a monument that mankind shall reverence and heaven shall bless. There is not a soul instructed, purified, ennobled in those schools of which he has been the Founder that will not be his

monument, a monument which 'nor the moth, nor the rust consumeth,' which the last fire when it whirls away this earth, with the tombs of the Cæsars and the Pyramids of the Pharaohs, will not be competent to destroy."

We have given here these few extracts and quotations from varied sources to show how deep, how intense, and how widespread was the veneration in which Edmund Ignatius Rice was held among his contemporaries.

Nor has lapse of time since this great and good man passed away from the busy scenes of his useful life dimmed in the least the glory and honour attaching to his name and to his memory. Wherever his Congregation has carried the principles and ideals which he inspired and inculcated, whether in his native country or in lands beyond the seas, reverence, honour, and admiration for Edmund Ignatius Rice, for his virtues and his work, rise spontaneously and find expression as cordial and eloquent as in the city which saw the birth of his Congregation and prides itself on possessing his hallowed remains.

During the past century visitors from far and near have come to "Westcourt" to pay their tribute of veneration to the home in which this benefactor of youth was born, and in which he was nurtured in piety and virtue. Among the most distinguished of these admirers of the Founder of the Irish Christian Brothers was the great Cardinal Cullen, Archbishop of Dublin. Having come to Kilkenny to preside at the election of a Bishop for the diocese, he went, accompanied by the Administrator of Callan, the Superioress of the local convent, and a great concourse of devout people, to visit the birthplace of this great and good man, and spoke in terms of the most cordial eulogy of the virtues of Edmund Ignatius Rice, of his great sacrifices for the poor, of his zeal for religious education, and of his splendid work for the Catholic Church and for his country. Such testimony to the virtues of the

holy Founder is the more worthy of notice as the eminent Churchman who pronounced this eulogy, and made this pilgrimage of devotion, knew him personally.

In the year 1871 the nephew of this great Prelate, Dr. Moran, who was then Bishop of Ossory, and who later became the celebrated Cardinal and Archbishop of Sydney, visited Callan, and paid a similar tribute of respect to the memory of the holy Founder. Accompanied by the Augustinian Fathers, the secular clergy, and a large number of the faithful in processional order, he went to "Westcourt" and displayed the deepest sentiments of reverence and pious affection for the great man whose virtues and works have shed such lustre on his native county and procured such benefits for Catholic youth.

Nor was this veneration limited to devout Catholics, or to the poor, who in a special way benefited by the zeal and charity of Edmund Ignatius Rice. Many Protestants of noble lineage and high in social life share the general feeling of admiration for Edmund Rice, and are attracted, not by curiosity, but by a sense of profound respect and religious regard to this comparatively humble home, which in their eyes is exalted and hallowed by the birth, and presence in childhood, of a man whose services to his people are so conspicuous, and on whose life's work God has so evidently set the seal of his approval.

The town of Callan, though it claims among its citizens men of high repute in ecclesiastical, civil, and military history, loves to honour, as its first and best, Edmund Ignatius Rice, and with civic pride his townsmen have named their principal thoroughfare "Ignatius Rice Street" in grateful recognition of his worth.

The good lady who now occupies the old home of the Rices speaks with profound admiration and reverence of the respect

shown to the memory of Edmund Ignatius Rice. She specially loves to tell of the Christian Brothers, who have come there as long as she can remember to honour their Founder's memory. "Often," she says, "have I seen them, and others too, kiss the wall of the room in which he was born, and take a bit of mortar from the house, or gravel from the doorstep, in memory of him. They all seem to regard him as a great saint whom God raised up for a special work in the Church."

Mr. Patrick Doheny occupied the house at "Westcourt" for many years, and in 1912 he wrote:—

"I was very pleased to come to live in this house, where Br. Ignatius Rice was born, as I have ever regarded him as a man of God, and the work he engaged in showed that he was so.

"Miss Rice, his niece, lived in this place, and used to speak with much feeling and veneration of her uncle, whom she knew personally, and whose pious and charitable life she described as one of the special manifestations of God's grace and goodness.

"She had an idea of rebuilding the house, and had brought in some of the stones for that purpose, but such was her veneration for her saintly uncle that she decided not to alter the old building."

The Very Rev. Patrick O'Brien, O.S.A., writes:—

"As Prior of this convent (Callan) for a great number of years, and as a priest residing here for the greater part of forty-eight years, I have much pleasure in bearing testimony to the veneration in which the name of Edmund Ignatius Rice is held by the people of this town and the surrounding districts. This respect and veneration advancing years have increased and intensified, and very justly so, for the work which he undertook has succeeded so marvellously, with the blessing of God and the Church on it, that it is quite evident that he was specially selected as a feeble instrument in the hands of God for the accomplishment of most wonderful designs.

"The Christian Brothers have done so much for Christian education, and on so extensive a scale, that I say no more of Edmund Ignatius Rice, but simply 'judge him by the work he has accomplished,' and remember that 'the tree is known by its fruit.'"

CHAPTER XXVI.

ROYAL COMMISSION ON EDUCATION, 1854—REPORTS ON THE SCHOOLS OF THE CHRISTIAN BROTHERS—RENEWAL OF DEMAND FOR THE CHRISTIAN SCHOOLS—THE SCHOOL PUBLICATIONS OF THE BROTHERS—COMMENTS BY THE PRESS—COMMENTS BY MR. KAVANAGH AND M. PERRAUD—GROWTH OF THE CONGREGATION—DEATH OF BR. MICHAEL PAUL RIORDAN.

In the years following the death of Br. Edmund Ignatius Rice education claimed a good deal of public attention both in England and Ireland. Commissions of Enquiry were diligent in collecting information on the work of the different educational organisations, and on the means of extending and improving educational facilities. These inquiries occasionally threw the Christian Brothers into contrast with the National System in Ireland, and often fixed much attention on the work of the Christian schools. We are grateful that we have the Reports of these Commissions, as they prove to be a connected and eloquent homily on Edmund Ignatius Rice's splendid contribution to education.

Mr. Kavanagh, at one time a Head Inspector of National Schools, writes in "The Catholic Case Stated":—

"The Enquiry of Endowed Schools' Commission (1855-58) has in one respect settled the question of popular education, and decided that the Christian schools have the best system of instruction, and attain the highest results of any school in the kingdom. Not merely the Commissioners' reports—general and special—but in the reports of two Commissioners who dissented from some views of their colleagues, we find the pre-eminence of these schools put forward."

The following is the report to which Mr. Kavanagh refers (published 1858) :—

“ The knowledge communicated in these schools embraces not only reading, writing, arithmetic, grammar, geography, and book-keeping, but also an acquaintance with such branches of mathematical science as are suited to the tastes and habits of the pupils, and to the stations in life they are destined to occupy. Geometry, mensuration, drawing, and mechanics become special objects of attention. As to the manner of communicating knowledge the most approved methods have been reduced to practice. But it is to the communication of religious knowledge that this Institution is chiefly devoted. To this object the members direct their main energies. The teachers are all under a religious obligation ; they are, in the first instance, carefully selected and trained, and they are placed under a strict system of organisation and discipline.” (Report, p. 130.)

“ The state of education in the Christian Brothers’ Schools is excellent. Several of the pupils could draw very well ; their writing was generally unexceptionable ; and the answering in euclid, mechanics, arithmetic, and all the ordinary departments of English education, including dictation, was of a very superior order.” (Report, p. 131.)

“ The instruction given in drawing was the best we found in any schools that we visited.” (*Ibid.*)

“ In their general report, some of our Assistant Commissioners notice the state of instruction in these schools.

“ Thus, Mr. Crawford says :—The most efficient schools, in my opinion, are those managed by the Community of the Christian Brothers ; and I attribute this efficiency to the excellence of their system, the training of the teachers, and their zeal in the cause of education. (Appendix, p. 4.)

“ Mr. Pennefather says :—In the schools under the management of the Community of the Christian Brothers, which I was directed to visit, I found the teaching efficient and the masters zealously devoted to their work. (*Ibid.*, p. 14.)

“ Dr. M’Blain says :—I was much impressed by the general aspect presented by these schools, and particularly with their discipline and order, combined with the cheerfulness and docility of the pupils. The boys educated in the Christian Brothers’ Schools have, in general, attained an unusual degree of proficiency in the different branches of learning in which they are instructed.

“ The superiority of these schools is, doubtless, in a great measure, to be ascribed to the extraordinary personal influence

exerted by the teachers over the pupils—an influence based on the distinction that these teachers have devoted their lives to the cause of education, for no private or personal gain or reward, but solely in the discharge of a sacred and self-imposed duty.

“In addition to this cause, the Christian Brothers who teach in the schools appear to have been remarkably well trained for the business of instruction; not merely that they are themselves good scholars, but that they have acquired a great aptitude in the art of teaching, and no ordinary skill in devising the most efficient method for the organisation and discipline of their schools. (*Ibid*, p. 11.)

“The Chief Commissioners say:—With respect to the schools under the care of the Christian Brothers we received no complaints. Our Assistant Commissioners have expressed most favourable opinions as to these schools, in which we entirely concur.

“We have reason to believe that the managers of these schools object to any inspection or control over them exercised by any extraneous authority. Under these circumstances, we are of opinion that it would not be desirable to interfere contrary to the wishes of those most interested in them.”

Henry George Hughes, Esq., Q.C., Solicitor-General (to his co-Commissioners, showing cause for his dissent from their Report), writes:—

“The existing schools in Ireland that received the highest commendation of the Commissioner are those of an essentially ‘separate’ and exclusive character. They are the schools of the Christian Brothers and the schools of the Society of Friends.

“In each class of these schools the managers, teachers, and pupils are of the same religious persuasion. In these institutions religion is not only incorporated with secular instruction, but the latter is made subservient to the former, and it has been ascertained that in these ‘separate’ schools larger numbers receive a better education, at less expense, than the pupils of any other schools that came within the scope of our Commission.”

Mr. Commissioner Stephens says:—

“The education of congregated masses must finally govern the education of the country; and in the progress of this inquiry I had seen proof that the education of the masses of

the people in great centres of population is passing into the able hands of the Christian Brothers, to the exclusion of the National Board." (Letter to Sir George Grey, Secretary of State for Home Department, Feb. 18th, 1858.)

For some time anterior to and after this date opposition to the National System of education had revived among the Catholic clergy, and there was a corresponding growth in the demand for the schools of the Christian Brothers. The old proselytising policy of Dr. Whately was giving place to secularism, as seen in the "godless model schools," and this was more dangerous to the faith of Irish children, because more insidious, than direct assault would have been. The Catholic teachers were nearly all withdrawn from Marlborough Street, and have not returned to it. In time separate training colleges for Catholic teachers were established.

Nor should it be forgotten that the National teachers of Ireland were never in sympathy with the National Board. They never forgot what, as Irishmen and Catholics, they owed to their country and their faith. No country can point to a body of teachers whose record stands higher for moral excellence and devotedness to duty than that of the National teachers of Ireland.

Since the resignation of Br. Edmund Ignatius Rice in 1838, six Superior Generals in succession have governed the Congregation. His immediate successor, Br. Michael Paul Riordan, directed its destinies for twenty-four years.

Soon after his election the Congregation began to publish a series of educational works which arrested immediate attention and won general approbation. The books published by the National Board were an improvement in many respects on previous school texts, but, having been prepared by the Scotch Presbyterian, Mr. Carlisle, and his countrymen and co-religionists, and edited by Dr. Whately and members of

his family, the reader would search in vain through the whole series to discover a Catholic or National sentiment.

The whole purpose of the authors of these books was to obliterate from the mind of the youth of Ireland all knowledge of their country's history, and to foster the Protestant principle of the "private interpretation of the Bible." It was regarded as dangerous and reprehensible to allow Irish youth to read the history of their country, or to learn anything of the sufferings, sacrifices, and fidelity of their forefathers in the cause of faith and fatherland.

We have seen that a "Royal Commission" in 1825 manifested a tremendous amount of uneasiness because it was discovered that the master, in a Christian Brothers' school in Dublin, kept a catechism of Irish history in his desk. The Commissioners thought that if such a book were to get into the hands of any of the scholars the most serious results, endangering the whole fabric of empire, might be apprehended.

The courage and initiative of the Christian Brothers were all the more to be commended when in 1840 they began that fine series of school books, which were hailed with delight by the press, the clergy, and the people.

The Archbishop of Tuam, Dr. McHale, in 1841 recommended the Brothers' publications to his people in his pastoral address, and Dr. Miley, the eminent historian of the Papal States, read passages from one of the new publications from the pulpit, and, holding the book in his hand, said: "If the Christian Brothers had done no other service than to write and publish that book they would be entitled to the gratitude and support of all true-hearted Catholics."

The Tablet wrote:—

"When we consider the series of class books which the Christian Brothers have produced, containing literary merit of high order, with a religious spirit of which no other books

of the same class furnish the least example, we feel it wholly impossible to give fitting expression to the gratitude which the Catholics of Ireland owe to the Brothers of the Christian Schools."

Another journal says :—

"Open the books used in the National Schools and you find them bereft of every sentiment which could inform the Irish Catholic either as to his faith or his fatherland. Open the books of the Christian Brothers and they exhale the odour of sanctity and instil that knowledge of our brave and persecuted forefathers which build up in the young heart the patriot as well as the Catholic."

The *Ulster Observer* wrote :—

"From the primer that suits the infant to the works that instruct the student in every department of knowledge, all have now been placed before the public by the Brotherhood."

The Nation, of March 16th, 1844, says :—

"There is little national education in Ireland; there is less than in any civilised country, save Poland. The political and social history of our people, and of their ancient laws, habits, and institutions, is not alone untaught in any recognised and systematic manner, but there is a careful suppression of it in all elementary books of education.

"The only attempt to shake off this system of educating our future men and women in ignorance of what it most behoves them to know is made by the Christian Brothers. Their class-books consist of selections chiefly from native writers, and the portion of their geographies treating of Ireland is full of historical information, such as English boys are taught in England, and French boys in France, but which Irish boys were never before taught in Ireland.

"It may appear no great advance to have got abreast of other countries; but to have got there with a bound, to have passed from the extreme of apathy and neglect to an active appreciation of and preference for the history and literature of our people, is an honourable achievement, and one worthy of a class of men whose days are devoted to the moral and intellectual improvement of their country."

Mr. James W. Kavanagh, in his "Catholic Case Stated" (p. 36), says :—

"In spirit and breadth of plan the Christian Brothers' books leave little to be desired ; Catholic in tone, philosophical in method, excellent in matter, unexceptional in style, lucid in arrangement—they form a series which for its extent is immeasurably superior to that of the National Board, and with an easier gradation of some of the lower reading books, they would, if extended, form perfect hand-books both for teachers and pupils in elementary schools."

In our day, when Irish ideals are universally accepted and have become a badge of honour, it is not so easy to go back in thought to the years anterior to Duffy, Davis, Mitchel, and their co-labourers, anterior to the Gaelic Revival and to Irish Ireland movements, and to appraise justly the merit, the initiative, and the civic courage of the patriotic and religious men who, in the seclusion of their monasteries, compiled these books and placed them in the hands of Irish boys.

Br. Michael Paul Riordan had no more reliance on the good intentions of the National Board than Br. Ignatius Rice. He encouraged and aided the preparation of the school books, which were then much needed in Irish schools, and much prized when they appeared.

That eminent and discriminating scholar, Perraud, in his work, "Ireland, 1862," writes :—

"The schools of the Christian Brothers receive nothing from the State ; consequently the State has nothing to do with them. Education with them is wholly and perfectly Catholic.

"Besides the numerous Religious Orders of women in Ireland devoted to education, and to whose influence society owes the enlightened faith, the firm principles, and the inviolable attachment to their duties, which the young girls brought up by them carry into domestic life, it is the Christian Brothers who represent in the most complete manner free primary education in Ireland.

"Their methods, their books, the solid moral and religious instruction which enters into the teaching, the success of their

pupils, and, finally, the testimony of even the bitterest Protestants in their favour, are the causes which have made the Brothers' schools a decided success. It may then be safely affirmed that the future of the schools of these good religious will be even more fruitful than the past.

"When we visited in Dublin, Cork, Derry, Armagh, and Drogheda, these well-ordered schools, and questioned the children on the subjects of their studies, looked over their grammar and arithmetic books, and heard them recite the finest pieces of poetry and prose naturally and with grace and feeling, we could not suppress an ardent desire for the rapid multiplication of these schools.

"Nothing, indeed, can be more beneficial than such a competition between the free schools and those belonging to the National System. It keeps alive zeal and emulation among both pupils and teachers, and it must finally end in the triumph of the best methods of education.

"There is one feature in the instruction given to children in the free religious schools which ought not be passed over in silence.

"Whilst in the system so improperly termed 'National' everything tending either directly or indirectly to recall to the children's minds the glorious memories of Ireland's past has been banished from the school-books, those published by the Christian Brothers allot to national history and literature a place somewhat proportioned to their importance.

"The abridged book of history forms a compact volume of about 600 pages, of which one-fifth is devoted to the history of Ireland. Clear and methodical, although brief, this summary embraces a period extending from the first origin of Irish annals to the Act of Emancipation, 1829. Consequently there is not a child educated in the schools of the Brothers who is not familiar with the glorious names of St. Patrick, St. Bridget, St. Columbanus, of Brian Boru and of O'Neill, and in later times of Grattan and O'Connell, as well as with the facts which their great names recall.

"The literary extracts have been compiled in the same spirit. Beside the English selections have been inserted the most remarkable fragments of the poetical and prose writers of Ireland. Systematically banished from the books of the 'National' Board, Thomas Moore's beautiful melodies are learned and recited with as much taste as feeling by the pupils of the Brothers. Sentiments of the purest Catholicity, of love of country, of justice, of all that which with religion tends to elevate the soul, to strengthen the character, and to inspire with great ideas the noblest devotedness. Such are the

elements composing the education given by the Brothers, and by which it has justly become so popular in Catholic Ireland."

O ! Motherland of soldier and of saint,
Thy heroes' histories had grown dim and died ;
Had'st thou not other sons, sage, sanctified,
Their deeds upon the deathless page to paint ?
Whom lovest thou best, thy sons of fiery soul,
Or their meek brothers of the scrip and scroll ?

Closely allied with the educational organisations now working so earnestly for the moral, intellectual, and spiritual uplift of the Irish people was the great temperance movement of Fr. Mathew. We have already seen how cordially and with what happy results the Brothers gave their co-operation to this movement. Whether in the zenith of his fame, or under the depressing clouds of criticism and debt, the Brothers were among his most loyal supporters and staunch friends. Br. Michael Paul Riordan set a fine example to all in his admiration for Fr. Mathew and in supporting the holy cause of which he was the indefatigable apostle. Anxious to promote the temperance movement by their example, many of the Brothers publicly took the pledge from Fr. Mathew. It gave the Apostle of Temperance very great pleasure to see men—priests, religious, and seculars—who had ever led temperate lives, come forward to enroll themselves under the banner of total abstinence, and by their example encourage young and old. On this Dr. Blake, Bishop of Dromore, wrote :—

"What deserves the admiration of the world—what exalts the character of Ireland in the scale of virtue, far higher than ever it was degraded in that vice—millions of our people, who were never intemperate, in order by their example to confirm the convalescence of their weaker brethren, and to establish henceforward the strictest abstinence from inebriating liquors as the national characteristic virtue of our country, have bound themselves by a similar pledge to the observance of the same abstemiousness. This I call the perfection of virtue, for it is the very essence of charity."

An old pupil of Richmond Street, Dublin, writes on this subject :—

“ That the advent of such men to the ranks of total abstinence should be hailed with joy by all who have the real interests of the country and the sacred cause at heart, as well as the great leader of the movement himself, will not surprise those who are acquainted with the facilities which their position as popular teachers enables them to command, of propagating this noble principle among not only the present but future generations.”

The writer then describes Fr. Mathew's visit to Richmond Street in 1843, when 1,400 boys assembled in the class-rooms to receive the revered apostle of total abstinence, and took the pledge for life.

A Protestant gentleman who was present on this occasion said at a public meeting held in the city some time afterwards, “ that the school quite surpassed in its furniture of maps, engravings, architectural and mechanical drawings, globes, and other appliances for instruction, any idea he had previously formed of a public educational establishment, and that it greatly exceeded, both in beauty and arrangement, anything of the kind he had ever seen.”

Fr. Mathew expressed his delight that the Christian Brothers had come forward as living examples of the great lessons of total abstinence which they inculcated.

“ With such aid,” he said, “ I have no fear of success ; thousands of teachers throughout the country, with the youth committed to their care, will follow their bright example, and thus shall the future men of Ireland perpetuate our peaceful and glorious movement.”

A most charitable institution was established under Br. Michael Paul Riordan in the school for the education of deaf and dumb children at St. Joseph's, Cabra (1857).

Christian charity may not open the ears of the deaf or loose the tongue of the dumb child, but in the school at Cabra the

children so afflicted are instructed in the teachings of faith, are taught to read and write intelligently, and to earn a living at some useful trade or other occupation. Visitors to the school are surprised to find these deaf-mute children able to write composition, to write an intelligent answer to questions on anything they have read, to make up accounts accurately, and in most respects to find them as intelligent as ordinary children.

When we reflect on the helplessness of the deaf-mute child, to whose mind the ordinary channels of information are closed, the merit of this unique establishment becomes manifest. Boys educated there enter on quite a new life, and after leaving the school, almost without exception, become successful in the trade or other work they take up.

In an address in 1861, delivered on the occasion of the installation of the Rector of the Catholic University, the Most Rev. Dr. Cullen, then Archbishop of Dublin, expressed his estimate of the educational work of the Christian Brothers, and their position as Catholic teachers.

“The Christian Brothers,” he said, have performed the same task in regard to the boys that has been performed by the Presentation Nuns and Sisters of Mercy and Charity for the girls. Their system has taken deep root in the country, and the children educated by them are admirably instructed in everything necessary to enable them to pass through this world, and to secure happiness in the next life. All their works are animated by charity; they look on their pupils as the children of God; they are ready to sacrifice their lives for the welfare of these children, and they feel they have a commission from God to teach. The Almighty has said: ‘Go forth, teaching all nations.’ That is a commission given to the Christian Church, and the Church communicates it to the Christian Brothers, who teach under her sanction and authority.”

Another eminent authority writes:—

“At the resignation of the Founder, 1838, he had under his direction forty-three schools, attended by over 7,500 pupils.

“The *Catholic Directory* for 1845, the year after the death of Br. Edmund Ignatius Rice, shows that the Congregation had seventy-eight schools, with 12,280 pupils, and at the death of his successor, in 1862, it had 181 schools and over 20,280 pupils. It was then truly said by intelligent observers, ‘Mr. Rice’s name symbolises the infancy and struggles, Mr. Riordan’s the strength and success of the Order.’ At the present time schools truly free, admittedly Catholic, and national not in mockery only, like those which assume that name, are scattered over the land from Derry to Wexford, from Cahirciveen to Newry. This extraordinary development is the popular expression and estimate of the value set on the labours of those good men in the great work of Catholic education. This signal success, this wonderful progress, has been largely effected through the wise counsels and under the official direction of two truly eminent men, Edmund Ignatius Rice and Michael Paul Riordan.”

Br. Riordan died on February 17th, 1862, and was buried in the monastery ground, North Richmond Street, on February 19th. His obsequies were attended by forty-two priests and over sixty Brothers.

“From an early period of life he devoted himself to religious education with an earnestness and ability which won the respect and admiration of all who knew him. On the death of the venerated Founder of the Christian Brothers he was appointed Superior General. The eminent success which crowned his labours, in the extension of the Congregation, and the blessed fruits which it is everywhere producing, are the best proofs of the zeal and assiduity with which he discharged the duties of his sacred calling.” (Press notice of his death.)

CHAPTER XXVII.

BR. JAMES ALOYSIUS HOARE ELECTED SUPERIOR GENERAL—ARTANE—BR. T. A. HOOPE—FOUNDATIONS IN AUSTRALIA—DR. MANNIX AND DR. CATTANEO, APOSTOLIC DELEGATE, ON THE CHRISTIAN SCHOOLS IN AUSTRALIA—BR. P. A. TREACY—FOUNDATION IN NEWFOUNDLAND—A LINK WITH EDMUND IGNATIUS RICE—CARDINAL GASPARRI WRITES ON THE WORK OF THE BROTHERS IN NEWFOUNDLAND—FOUNDATION IN GIBRALTAR—ROYAL COMMISSION ON EDUCATION IN IRELAND, 1868—REPORT ON THE CHRISTIAN BROTHERS' SCHOOLS—BR. JOSEPH HEARN—BR. HOARE RESIGNS.

BR. ALOYSIUS HOARE.

On the death of Br. Michael Paul Riordan, Br. James Aloysius Hoare was elected Superior General, and governed the Congregation until 1880. He was a man of profound piety, great devotedness, affability and gentleness, but lacked in some degree the sterner elements of character which Religious Superiors need, no less than gentleness and charity. The student of monastic life, who has the advantage of seeing it from within, is sometimes led to think that soldier saints like Ignatius Loyola, in whom military training has fostered a sense of stern discipline, make the most admirable Superiors, when that military training is mellowed by charity, as it ever is in all who sincerely and entirely live for God.

During the administration of Br. Aloysius Hoare over fifty foundations were made, and the missionary field of the Congregation was extended to distant lands. Among the foundations in Ireland the great Industrial School at Artane deserves special

mention. Visitors of world-wide experience, and educationalists specially interested in schools of this class, give Artane the first place ; indeed, they place it quite above any school of its type that they have seen. In the completeness of its equipment, the variety and efficiency of its workshops, the perfection of its organisation, and the tone and character of the boys, it stands unrivalled. Similar schools, though on a smaller scale, were established in Galway, Limerick, and Tralee.

Sir J. Lentaigue, C.B., writes of Artane in 1875 :—

“ A good primary English education is given to all the boys of this school. Reading, writing, arithmetic, dictation, grammar, and geography are taught. The teachers are competent, and the school is progressing. Boys of superior intelligence are instructed in drawing, history, and higher branches of knowledge. The singing class is well taught ; the boys sing admirably in parts and perform very difficult pieces of music. Good brass, flute, and string bands have been formed. The industrial training in this school has been carefully attended to, and the work turned out is of a superior description. The great object of the manager of the school is to make the boys skilled workmen : honest, sober, and industrious. I know not that any school under the Industrial Schools Act, in either country, has produced better results than this school has done since its establishment in 1870.”

Speaking of Artane forty years later, the scholarly Mr. Birrell, then Chief Secretary for Ireland, said :—

“ When they were dealing with a people who had lost the energy of life, who were dismissed from one place after another, and who became loafers, they would find some default either in their character or in their education. He was profoundly dissatisfied with their education, not only in Ireland, but the education of all the inhabitants in the three countries. It should not be forgotten that they had to deal with people who had to earn their own living. He thought that, while not neglecting the literary education of the boys and girls, they should be brought up at an early age to form acquaintance with trade and industry.

“ Referring to an industrial institution near Dublin he had

recently visited, in which some 800 boys were engaged every day in manual labour, he said it was perfectly marvellous the things these boys could do, and he was perfectly satisfied that if the wealthiest class of parents in England or Ireland who were accustomed to the shortcomings of their own children saw what these little chaps were doing, instead of being sorry for them, they would be rather sorry for their own children, who were wasting their time in receiving an education which they were determined not to follow."

The founder of this great school was Br. Thomas Alphonsus Hoope. He was born at Rich Hill, Co. Armagh, of Protestant parents. His father was specially hostile to the Catholic religion, and in this prejudice young Thomas Hoope was diligently nurtured. His elementary education he received in a school in which the word "Catholic" was spoken with "bated breath" as something odious and execrable. A strange up-bringing was this for the future Christian Brother and the future founder of Dublin's great Industrial School. But the ways of Providence are wonderful and mysterious, and both father and son later embraced the Catholic faith.

When Thomas was fourteen years of age his family removed to Dublin, and among other staunch friends whom the Northern Protestant met in the city was the family of the Manifolds. These were wealthy Wicklow "planters," who owed their present opulence to the appropriation of the fair and fertile lands of gallant O'Byrnes. Naturally the Manifolds detested the religion of those on whose ruin they had risen to wealth and position. However, it sometimes happens that a member of a family noted for its traditional hostility to Catholicity embraces the true faith. The Manifold family affords a remarkable example of this; one of the best-beloved of its members not only became a Catholic, but entered the Congregation of the Christian Brothers, among whom he led a most exemplary life. He was teaching in the Hanover Street Schools when Mr. Hoope came to reside in Dublin. After much anxious

thought the sturdy Northern Protestant decided to place his son, Thomas, under the care of his friend, Br. Manifold, to continue his education. Gradually the boy's anti-Catholic prejudices were mollified and finally dissipated by the deeply religious spirit and kindly manner of his teacher and the piety and virtue of his school-fellows. On leaving school he was placed in a large commercial house in Dublin, where he was thrown into the company of many well-instructed and edifying young men. All these influences gradually attracted him to the Catholic faith, but his conversion was completed by his conversations on religious subjects with a very pious and benevolent lady named Catherine Bond. This good lady was an invalid, and her kindly and helpful interest brought light and hope and resolution to the soul of the inquiring young Protestant. Br. Manifold continued also to take an interest in his young friend, and finding that he had decided to become a Catholic, introduced him to Dr. Blake, who was then parish priest of St. Andrew's, Westland Row, and who subsequently became Bishop of Dromore. Dr. Quinn, a curate in the same parish, took a paternal interest in the young convert. His parents and family, after the first estrangement resulting from his change of religion had subsided, seem to have retained for him kindly sentiments, and as years passed these sentiments grew to respect and admiration.

At the age of nineteen, in the year 1836, he entered the Novitiate of the Christian Brothers at North Richmond Street. Br. Edmund Ignatius Rice was there as Superior General, and the Novice-Master was Br. Ignatius Barry, of whom it is recorded that "he was a man truly religious and edifying in his deportment, of genial manners, highly cultured, and very exact with regard to discipline." On entering, young Thomas Hoope looked forward with fervent intrepid spirit to a life of discipline and labour. From his first years in the schools

of Ennis and Limerick, of Sunderland and Kingstown, down to the great achievement of his life in building up and organising the great Industrial School at Artane, he was never without an arena worthy of his talents and zeal.

In 1870 Br. Hoope commenced his grand work on the historic site of Artane Castle, within the precincts of which the learned Jesuit, Fr. Christopher Hollywood, was born, and John Allen, an English Archbishop of Dublin, was put to death by the followers of Lord Thomas Fitzgerald (Silken Thomas), who had raised the standard of revolt in the reign of Henry VIII. (1534).

The beginnings of the great school were humble, but progress was rapid, and a stranger visiting it now for the first time, and beholding its workshops, its mills, its class-rooms and its chapel, its playing areas and extensive farms, its noble palladian structure, containing magnificent halls, theatre, and dormitories, cannot but recall with admiration the memory of the master mind of which they are the grand creation.

But the material structure and the organisation of trades and farm work were the minor part of what Br. Hoope accomplished for his boys. He was yet more diligent and yet more happy in uplifting spiritually and intellectually his young charge. By spiritual retreats and regular daily religious instruction he moulded the heart and conscience, while to a good literary education he added such cultural subjects as vocal and instrumental music and drawing. The Artane Band soon became famous, not only in Dublin and throughout Ireland, but also in England.

AUSTRALIA.

Another event of this period, one fraught with far-reaching and happy results to the Catholic Church and Catholic manhood of Australia, was the despatch of four Christian Brothers from

Dublin for that distant land in 1868. Looking back now, after half a century has flown past, and observing the organisation of elementary schools, boarding-schools, colleges, and orphanages which has spread out over the island continent, one is led to the thought that God, in a special way, directed the choice of the men selected to plant the standard of the Christian Schools on Australian soil. Over fifty Communities and over seventy separate establishments under the Christian Brothers afford the Catholic boys of Australia that thoroughly religious education characteristic of the Christian Schools.

In the Archdiocese of Melbourne, where they opened their first school in 1869, the Brothers have to-day (1926) seven Colleges, or High Schools, in which their pupils receive a splendid secondary education; nine large primary schools, and two orphanages, which provide all the comforts of home for 600 destitute boys. The number of pupils in their schools in Melbourne alone is over 5,000; Queensland, New South Wales, and the other States of the Commonwealth show similar progress in the growth of the schools. The list of establishments in the Australian Province given at the end of this volume reveals the growth, the strength, and distribution of the Communities in Australia. The record of progress there seen is creditable to the Catholics of that young land and to the illustrious patrons of the Congregation, to whose munificence and inspiration it is, under God, to be ascribed.

That illustrious Prelate, Dr. Mannix, soon after his arrival in Australia, addressing an assembly of the pupils of the Christian Brothers, said :—

“Everywhere I have gone since my arrival in Melbourne I have been made to feel that I am not a stranger from a distant land, but rather a brother re-united to his kindred, who in spite of absence and distance have remained true to the parent type, and still answer to the call of their blood, of their race, and of their ancient faith.”

And he continues :—

“ I am familiar with the splendid work done in Ireland by the Christian Brothers ; I know the success they have achieved in the primary and in the secondary schools ; I know the hard, untiring work on which their successes have been built up—successes which bring no earthly recompense and no personal triumph to the Brothers, whose very names are unknown, and whose record is in heaven. I, therefore, came to Melbourne with the confident hope and belief that I should find the Brothers here, fulfilling the purpose of their Institute, and adapting themselves to the exacting needs of this new and progressive land. I am not disappointed.”

His Excellency, Dr. Cattaneo, Apostolic Delegate, says :—

“ I have seen for myself what the Brothers have succeeded in doing, not only in Melbourne, but in the whole State of Victoria, in Tasmania, and more recently in Queensland. I have noted their activity, the splendid method they adopt in the mental and moral training of the boys entrusted to their care, and the remarkable success of their pupils in public examinations. I have had clear proof that they hold the affectionate esteem of their pupils, past and present, and this is an infallible sign of the excellence of their work.”

From a writer on education in Australia we select :—

“ The fields for such an apostolate as that of the Christian Brothers were wide and far, the needs pressing ; hence the advent of the pioneers of the Brotherhood in the year 1868 undoubtedly marked an auspicious omen for the people of Australia.

“ In Australia the sporadic seeds of the fruits of the ‘ Reign of Reason ’ had taken root, and of necessity the result could be but a careless or negative Christianity, tainted with secularism or apathetic materialism—apathetic in that the future of Christianity and practical Scriptural morality was, and is, of no real concern to the States or sects.

“ The adoption by the Australian States of modified forms of the Irish National System of Education was certainly innocent enough, and doubtlessly served well for want of a better. When combined, as it was, with Christian education in the Denominational schools, it afforded, though the syllabus was of a lower standard than even then desirable, a fairly acceptable form of schooling ; but the ‘ advanced thinkers,’ those minds

'unfettered by superstitious thralldom,' saw even in this a menace to 'liberty of thought' and 'freedom of conscience,' and, actuated by modern ideas of educational necessities, decreed that God and Christianity were to be banished from the school books, and the future citizens of Australia left to the caprice or ignorance of the secularised teachers.

"The resultant Public Instruction Acts found the Catholic Church but ill-prepared for the crisis. The withdrawal of State support, which was but a just acknowledgment of the good work accomplished in the training of the State's future citizens, left our Catholic schools to the sole support of the Catholic people.

"Noble, indeed, has been the response; beyond all praise the achievements; immeasurable the manifold blessings and benefits to accrue, not alone to our Catholic people, but to the future development of Australia.

"What shall now be said of the garnering of the harvest from the seed sown a century ago in far-away Waterford?

"Has any of us who are interested in the work of Catholic education asked himself what would have been our poor plight to-day but for the labour, the trials, the heroic work of Edmund Ignatius Rice and his devoted band?

"We must undoubtedly confess that but for the Christian Brothers much of the work of Catholic education in Australia would have been perhaps impossible.

"Here, indeed, is to be found evidence of the Divine directing. When Australian Catholics were bereft of the means for effective Catholic education, the Brotherhood founded by that pious scholastic of Ireland was ready and willing to take up the work; to step into the breach, and begin here that policy of educational expansion which had long before made its mark on Irish national development.

"None can gainsay that the history of Catholic education in Australia would have given less cause for congratulation had not the followers of the saintly Edmund Ignatius Rice been at hand and available to take up the heavy burden. It would not be too much to say that the history of the works of the Christian Brothers in this Province is almost the history of Catholic education in Australia."

The founder of the Australian Province, Br. Patrick Ambrose Treacy, was a man of rare virtue and judgement. In boyhood he was formed to serious and strong views of life's responsibilities by a stern, though kind, father, and by teachers "full

of the spirit of God," as he used to say. He attended the Christian Schools in Thurles, where he had as class-mates boys whose after life indicates the high moral and religious tone of the school. One of these boys became the illustrious Dr. Ryan, Archbishop of Philadelphia; another became a priest, and laboured successfully for many years in the United States of America, while four entered the Congregation, and spent their lives in the apostolate of the Christian Schools.

Young Pat Treacy, being a pious and virtuous boy, seemed specially marked out for the religious life. One day in the parlour of the monastery his teacher said to him that he thought he was destined to serve God in religion, and that, probably, his vocation was to be a Christian Brother. "Just then," Br. Treacy used to say, "I looked up and saw Our Lady's picture on the wall with her eyes looking down on me, and I felt that it would please her if I accepted that suggestion." Many years later, returning from Australia, he visited Thurles, and, seeing this picture still in its place, he asked leave to take it with him. Ever after he kept it even to the day of his death.

Entering the Novitiate in 1852, he heard much of the Founder's life and virtues, and met many Brothers who had lived with him. When looking back on those days he often thanked God that in his early years in religion he was associated with these Brothers, whom he usually described as "men of God." That he himself was such, in all truth "a man of God," all who knew him felt and thought. Before his selection for the Australian mission he had given proofs that he possessed those fine qualities which made that mission what, through God's goodness and mercy, it has become. He received the information that he was chosen for Australia when on a visit to Mount Sion, Waterford. Having read the Superior General's letter, he said to a Brother who was with him: "This is that I am to go to Australia; come up to the chapel and we

will say the Litany of the Blessed Virgin." Having recommended the proposal to God, he wrote: "I am not anxious to go, but if selected for the work I will do my best to make it a success." In these moderate words there was a high purpose to be pursued with an energy and fidelity that never faltered.

Br. Treacy and his three companions landed on the shores of Port Philip absolutely penniless, not having enough to pay the cabman who drove them to the Bishop's palace.

In 1869 they opened their first school, and, after labouring in crowded classes during the day, spent their evenings in collecting funds for the monastery and schools they proposed to erect. Usually one of the Brothers went to the country on collecting tours, while the others remained at home to keep the one school they had going. Travelling was then difficult, and life in the country rough. There were few roads or railways, and often homesteads were many miles apart. In his collecting tours Br. Treacy had to ride long distances under the tropical sun and through thickly-timbered country, where only a bridle track marked the route. Not unfrequently had he to sleep in a tent or on the bare ground, but the morning would find him in the saddle again cheerfully starting on another day's tiresome ride. The settlers were generous, and the priest or Christian Brother was ever welcome among them. In a short time Br. Treacy had raised funds sufficient to begin his first monastery. This he planned on a fine scale, and it stands to-day indicative in its strength and proportions of the character of the man and of his faith in his mission.

On his journeyings, whether by land or sea, he filled up his day usefully. Commencing in the morning at five, as if he were in his monastery, he had his prayers and meditation, and never omitted any religious exercise that he could possibly fulfil. He disliked idleness or aimless reading, even when travelling, and would have regular hours for study on such

occasions, sometimes saying to Brothers who may be with him : " Well, if we are not fishing, we are mending our nets. We are preparing for the work."

A priest who knew him well, and held him in high esteem, once said to the Brothers : " I have often seen a different coat on Br. Treacy, but never a new one." This simplicity in dress he insisted on, as much from a love of poverty as from an innate dislike of anything savouring of " show," as he described mere display or ostentation. His zeal for the instruction of the children showed the same quiet, deep earnestness, without demonstration or publicity. When in the city on business he would invariably drop into one or other of the schools in time to give the half-hour's religious instruction. Following the example of Edmund Rice, he arranged that the Brothers should visit the jail every Sunday to instruct the prisoners. Soon after arriving in Melbourne he took up the management of two large orphanages, in which, since then, thousands of homeless lads have been educated, trained up to habits of industry, and made useful and respectable men.

In business he was clear in his methods, and showed such a close acquaintance with financial affairs that bankers and others with whom he had dealings often expressed their astonishment at his knowledge and their respect for his judgement. This business acumen was seen particularly in his arrangement of conditions for new foundations. In these matters he had " all committed to writing," as he would say, " so that there can be no misunderstanding later."

For over thirty years he laboured unostentatiously, laying broad and deep the foundations of the fine combination of educational establishments he has given to Australia. In 1900, when he was recalled to Dublin, he left in the Province thirty flourishing establishments, and, what is even better, he left a tradition of devotedness and fidelity which will be an

inspiration for all time to all engaged in the work of the Christian Schools under the Southern Cross.

His immediate successor, Br. Mullen, lived only a short time, and at his death the fortunes of the Province were committed to the able management of Br. Jerome Barron, who during twenty-three years carried on the work with unsurpassed energy, devotedness, and ability. He completed or extended many of the foundations already made, and erected over forty new establishments. At Strathfield, near Sydney, he established a fine Novitiate, with extensive accommodation for the religious and professional training of the young members of the Congregation. In this Novitiate there are at present 120 young Australians preparing for the work of the Christian Schools. These schools encircle the island continent from Townsville in the north of Queensland to Kalgoorlie away in the goldfields of West Australia.

Nor should we here fail to pay fitting tribute to the splendid services to Catholicity and education rendered by the Marist Brothers, the Patrician Brothers, and the Brothers of St. John Baptist De La Salle, and the yet grander work, because so much more widely extended, of the Sisters of the various Congregations. We may justly claim that in no part of the world has finer educational work been accomplished during the past sixty years than in Australasia, under the leadership of the illustrious Prelates whom God has given His Church in that young land. In 1921 there were in Australia 6,768 Nuns, 601 Religious Brothers, and 157,895 children in the Catholic schools. These schools are built and supported entirely by voluntary effort. There is no State aid for Catholic education. The Catholic population is under 1,000,000; consequently the work accomplished, as shown by these figures, is all the more creditable. In style, furnishing, and general equipment, the Catholic schools surpass the State-

supported public schools, while the moral tone and reputation of the Catholic school attract pupils of other denominations.

NEWFOUNDLAND.

Another fruitful mission was taken up in 1875 when a colony of Brothers was established on the ice-bound shores of Newfoundland, and in the fifty years since then they have done untold good among the hard-working, warm-hearted, and devout Catholics of St. John's, the capital of the island.

In this town they have established an efficient secondary school (St. Bonaventure's College, with a roll-call of 500), two primary schools (St. Patrick's Hall and Holy Cross, roll-call 700), and an orphanage (Mount Cashel), in which 180 destitute boys are provided for. The chief occupation of the inhabitants of St. John's is fishing; and in this hazardous employment loss of life is frequent; hence the value of such an institution as Mount Cashel to shelter and educate the poor lads from whom the pitiless sea has taken a father or older brother, the brave bread-winners of the family.

Mr. Michael Power, of Newfoundland, furnishes a connecting link with Edmund Rice and Waterford and the flourishing establishments of the Congregation now in the island. Mr. Power writes in 1912:—

“ I have often heard my father giving great praise to Mr. Rice as his teacher, and one from whom he received a good commercial education. My father was a native of the city of Waterford, and came to Newfoundland about the year 1806, when he was fourteen years of age. He went to learn the grocery business at the store of Mr. Patrick L. Power. His employer sent him one day to the firm of Bennett and Co. to collect a bill. Seeing that he was an Irish boy, Mr. Bennett asked him if he could write, as it was very rare then to meet an Irish lad able to read or write, owing to the cruel penal laws. My father said he could, and signed the receipt. Mr. Bennett, observing the writing, asked him who made him such a scribe. He said, ‘ Mr. Rice, in Waterford.’

"When the Christian Doctrine Society was formed in St. John's for religious instruction of the children my father was one of the first officers appointed, and continued to teach every Sunday during his life.

"At a meeting of the Benevolent Irish Society it was proposed to get teachers for the schools. My father urged that a deputation should be appointed to wait on the Bishop to try to secure the Christian Brothers for St. John's. Mr. Howley, the father of our beloved Archbishop, seconded the proposal. The Bishop, Dr. Mallock, took a lively interest in the project, and the Christian Brothers came. Since then the progress of education in Newfoundland has been wonderful.

"We have in St. John's twenty-five Christian Brothers, and our schools are unrivalled. Many Newfoundlanders who have attained good positions in Church and State may thank the Irish Christian Brothers. My own son, now Right Rev. M. F. Power, Bishop of St. George's, Newfoundland, was a pupil of their schools, and owes his vocation to the priesthood and his success in the sacred ministry to their unrivalled training. We, therefore, look back across the seas to Waterford as the source of the educational advantages we have enjoyed during the past fifty years, and with grateful hearts bless the name and memory of Edmund Ignatius Rice."

On the occasion of the Golden Jubilee of the foundation of the Brothers in Newfoundland the following letter was addressed to the Archbishop by Cardinal Gasparri, Secretary of State to His Holiness Pope Pius XI.:—

"Vatican, 3rd December, 1925.

"My Lord Archbishop,

"The Holy Father has learned with particular satisfaction that it is Your Grace's intention to celebrate with special solemnity the Golden Jubilee of the establishment of the Christian Brothers of Ireland in your Archdiocese of St. John's, Newfoundland.

"Fifty years is a long period, and it is a truly consoling fact that the engagements then undertaken by the clergy and people of St. John's on the one hand, and by the Brothers on the other, have not only been maintained, but, under Providence, surpassed, as is evidenced by continuous and great developments even to the present day.

"'Expect the Lord,' the Psalmist tells us, 'and keep His way, and He will exalt thee to inherit the land.' The Christian

Brothers have taken to heart this advice of the Psalmist. Their pupils 'expect the Lord' by learning the truths and precepts of our holy religion, the devotions practised towards Our Lord, the Blessed Virgin, and the Saints, and deference to persons and places consecrated to God.

" Their pupils learn to 'keep His way' by frequently recalling the presence of God, by imitating the example of Our Lord and His Saints in ordinary as well as in particular circumstances, by returning to the right way if they have wandered from it. This 'way' is their guide through life, and is the norm of their conduct with their neighbour in whatever condition of life it may please Providence to place them.

" How many illustrations of this have not the good people of the Archdiocese of St. John's had in their fellow-citizens of whatever social rank who have passed through the schools and college directed by the Christian Brothers! And thus both Brothers and pupils prepare to receive the fulfilment of the grand promise: 'He will exalt thee to inherit the land.' He will conduct them all to the eternal enjoyment of His own kingdom—there to keep everlasting Jubilee.

" Truly laudable, therefore, is the programme which the Christian Brothers had in view in leaving the milder climate of their own 'Green Isle' to dedicate themselves to the education of the youth of St. John's, and that this programme has been faithfully carried out is shown by the earnest desire of Your Grace, with your devoted clergy and people, to make the Jubilee celebrations a 'golden page' in the annals of Christian education in the Archdiocese.

" The Holy Father, meantime, while he rejoices in the zeal and activity of the Christian Brothers in the most important field of the education of youth, imparts with paternal affection to the Brothers and to all who have generously aided their mission the Apostolic Benediction.

" In the fulfilment of my pleasing duty of conveying these august sentiments to Your Grace,

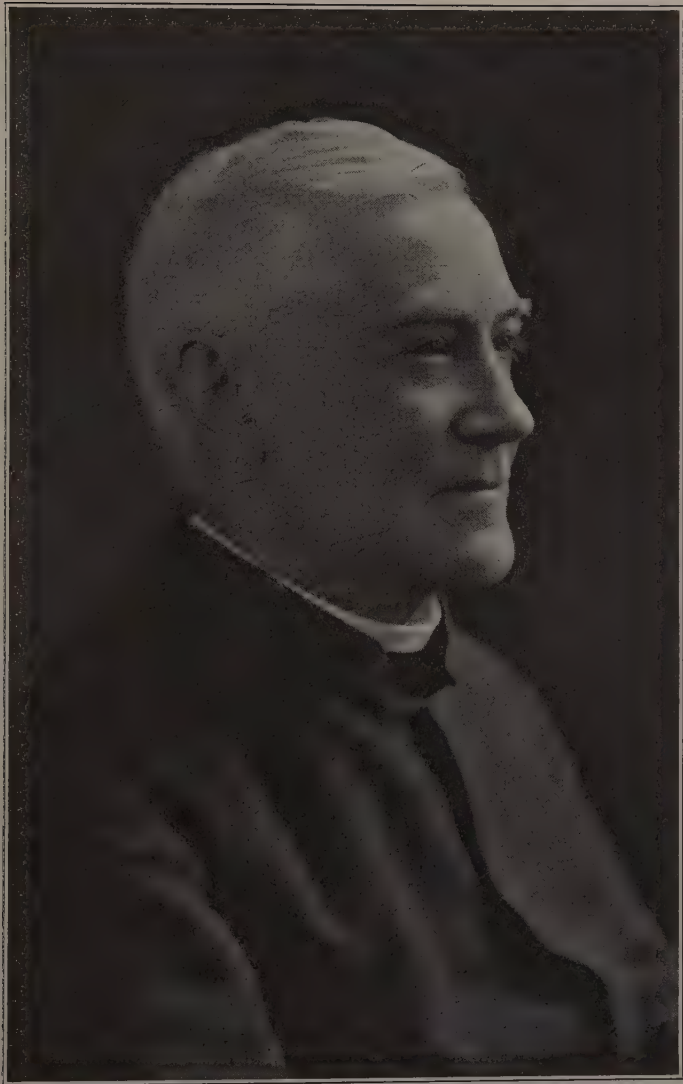
" I remain,

" Yours very faithfully in Christ,

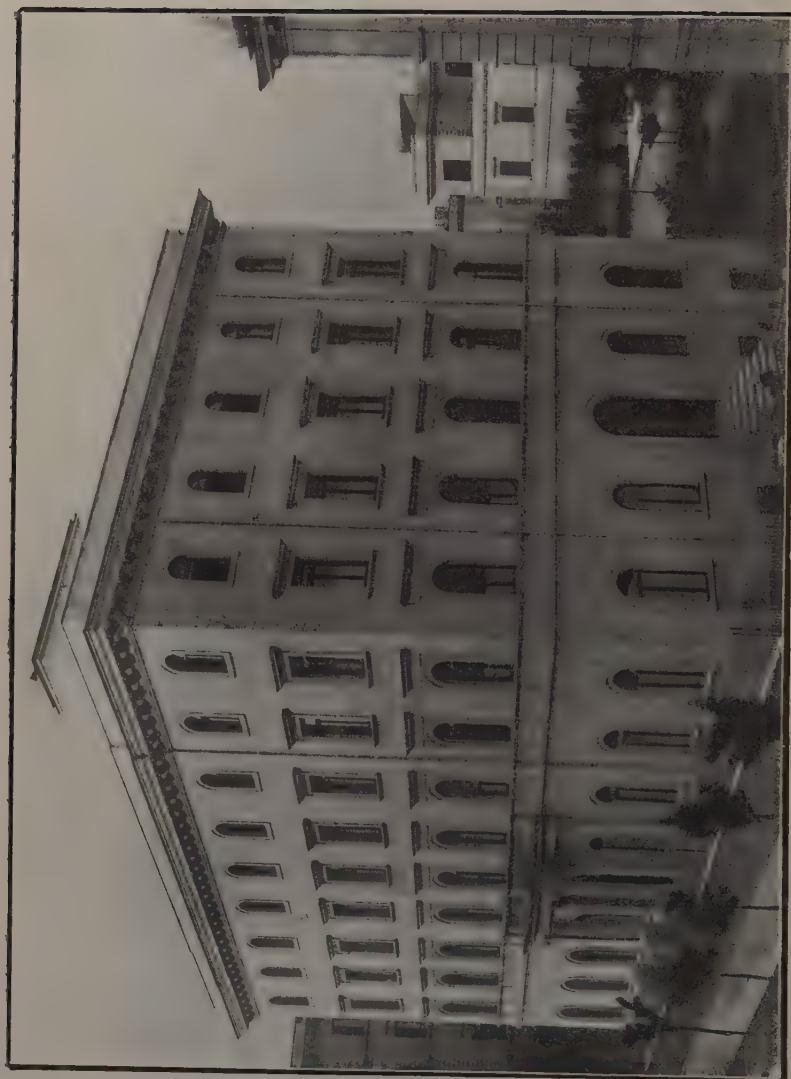
✠ P. Card. Gasparri.

GIBRALTAR.

The departure of the Brothers from Gibraltar in 1837 left the field clear for the Methodists, and they used the oppor-



BR. P. J. HENNESSY,
Seventh Superior General.
See page 520.



MONASTERY AND SCHOOLS, ROME.



BR. COSTEN

Procurator General.]

See page 498.



BR. BURKE

Nomen clarum et venerabile.

See page 507.



BURKE MEMORIAL AND GERALD GRIFFIN SCHOOLS, CORK.

tunity with effect. The Bishop, Dr. Hughes, worked earnestly to protect the faith of his people, and secured the invaluable help of the Loreto Nuns ; but it was not until 1878 that the Christian Brothers, on the invitation of Dr. Scandella, the worthy successor of Dr. Hughes, returned to take up once more the education of the Catholic boys in the fortress town. Their efforts from the beginning of this second descent on " The Rock " were blessed with success. With the sanction of the Bishop and the Holy See they established a boarding school and day college, at which the attendance is over 220. The Brothers have also three very efficient elementary schools in Gibraltar, with a total roll of nearly 1,000 boys.

The education of all the Catholic boys is now in the hands of the Brothers, and the proselytising activities of the Methodists have long since ceased. They surely can find ample opportunities for their evangelistic ardour in the slum life of England's great cities.

The Loreto Sisters have been equally successful in the girls' schools, and have five very fine establishments on " The Rock." One of these is a high-class boarding school. Besides this the Sisters have a convent in the town with a pay-school attached and three elementary schools. Thus these good ladies devote themselves to the education of the children in this isolated station and protect their faith, while implanting piety and virtue in their young hearts.

In May, 1923, the Superior of the Brothers' College in Gibraltar received a letter from the Colonial Secretary on the Catholic schools of Gibraltar, in which we read :—

" I have the honour to inform you that in his report the Visiting Inspector has recorded, amongst other items, his appreciation of the faithful work done by the teachers from day to day, and his acknowledgment of the many excellences of the schools—their orderliness, for example, and their steady routine work. He expresses also his gratitude to the teachers

for their great courtesy to him, and their readiness to discuss frankly questions of educational interest."

The annalist of the house writes :—

" In the month of May, 1923, 140 boys, under fourteen years of age, from the schools of the Christian Brothers were enrolled in the boys' section of the association for the nocturnal adoration of the Most Holy Sacrament, under the patronage of the youthful martyr, St. Tarcisius."

The writer to whom we are indebted for the above edifying note tells that in the previous year—

121 boys were admitted to First Communion.

121 boys were admitted to the Apostleship of Prayer.

131 boys were confirmed.

We see from facts like these how mercifully and abundantly have the words of Edmund Ignatius Rice been fulfilled when he wrote to the Brothers in Gibraltar in 1835 : " In time, with God's blessing, your instructions will move the hearts of these children."

The Report of the Royal Commission on Education in Ireland was published in 1870, and its appearance caused some English newspapers to make a bitter attack on the Christian Brothers. *The Universe* wrote in reply to these critics :—

" The London press has lately given fresh evidence of its bitter and unrelenting hostility to Catholicity by violently attacking those truly zealous labourers in the cause of religious education, the Christian Brothers. This fresh assault upon a noble and most valuable Brotherhood has been occasioned by the recent publication of the eighth volume of the Report of the Primary Education Commission, in which there are many references to the important work carried on by the Christian Brothers in Ireland. It is strange that the *Globe*, which specially prides itself upon supporting denominational education, should be amongst the foremost in attacking those whose teachings are conducted strictly on the denominational principle. No system can be more in harmony with the instructions which the Catholic Church has given respecting education than one which endeavours to constantly draw

the mind of the scholar to the contemplation of religion, and does so without interfering with the mental cultivation which is required for honourable advancement in lawful avocations. Instead of chaining the mind down to the earth, the Christian Brothers seek to elevate it to the higher level of religious thought. They have religious emblems in their schools; they begin and terminate the day's school business with prayer; they frequently recall the attention of the children to the presence of God; they give daily catechetical instruction in Christian doctrine; they seize every opportunity of inculcating some moral or religious truth in the reading class, if the lesson admits of it; they assemble the children on Sundays and holydays for special religious instruction, and they establish school libraries for the circulation of religious, moral, and carefully-selected literary works. Such being the character of the work of the Christian Brothers, it is no wonder that so truly Catholic a system had been successful in Ireland. Well may the London papers (as they do) assert 'that the Christian Brothers are a power in the State, having great influence over the mind of Ireland, for they possess indomitable energy and unswerving fidelity in the dissemination of Popish darkness.'

"It is now about seventy years since the Christian Brothers in Ireland (we refer to-day to no other country) commenced their labours. There was no field for their exertions as a public body during that dark and dreary period when the penal laws imposed fetters upon Catholic education. As soon, however, as freedom of teaching was allowed by the relaxation of the infamous and draconic code which sought to enchain the soul, the Christian Brothers entered upon those honourable toils which have won for them the protection of Providence and the affectionate reverence of the Irish people. At one time the Brotherhood had some connection with the National Board, but they gave it up, with its worldly advantages, as soon as they found that such a link interfered with the full performance of their duty as religious teachers. The Superior of the Dublin Brotherhood, Rev. Brother Grace, explained this in one of his answers when examined before the Education Commission.

"He says:—'By the rules of the Board we were not permitted to teach in a Catholic spirit. We did not feel ourselves at liberty to avail ourselves of the reading lessons to communicate religious knowledge when a suitable opportunity presented itself; and, moreover, all reference to religious subjects was to be excluded for a certain number of hours each day. Now, having given the system the fullest trial, and taking into account the pecuniary advantages of our connection with the Board, with the religious restrictions which that connection imposed,

we came to the conclusion that to continue the connection would be inconsistent with the original aim of the Society, viz., to give a sound Catholic education to our pupils.'

“Trusting, under God, to the people, and beloved by the people, the Christian Brothers persevered in their work, and they have seen it flourish in all directions. In many parts of Ireland their schools have proved to be the best bulwark against the proselytising attempts of the enemies of the faith of the Irish people. When, in 1847, and at other dark periods in the history of Ireland, the briber of conscience sought to snatch from the starving peasant his religion in return for food, the Christian Brothers were often able to come to the relief of those who (on account of their suffering little ones) were sorely tempted. Their noble and disinterested labours won the admiration even of those who, though differing from them in religion, have borne testimony to their enthusiasm and to their excellent management.'

The Assistant Commissioners, who inspected various schools throughout the country, notice very favourably those under the management of the Christian Brothers. Their reports give a reliable estimate of the value of the work of the Christian Schools at that time, while they lead us over such widely-separated areas as Belfast and Tralee, Derry and Cork, Dublin and Tuam.

Mr. Harvey says :—“The Institute of the Christian Brothers is exclusively and essentially Roman Catholic. The teachers themselves are members of the Order, and are specially trained and set apart for their work. The headquarters of the Institute are in Dublin, where it has a normal and training institution, and large and flourishing model schools. By the kindness of Mr. Grace, the head of the establishment, I was able to see all the internal arrangements, and found them complete and admirable, even to the minutest details.

“The Institute is, after the strictest sort, a religious society. Teaching, however, is the profession of its members, and through it they seek to promote the interests of their Church and their own welfare. They entertain ennobled and lofty ideas of the vocation to which they have been called. It is the highest exercise of Christian charity. They who give their lives to it are engaged in employments of which the holiest men might be emulous. There is nothing so excellent

as this function of charity, nothing so meritorious, nothing which can lead to more exalted piety. It is no wonder, then, that, with such ideas as these, they are possessed with a burning zeal in the profession they have adopted.

"The Christian Brothers are to be found everywhere throughout Ireland. . . . There is a constant demand for new schools connected with the Order, and at present there are applications from a score of places in Ireland, besides others in England, Australia, and the United States, for branch establishments. Wherever they are set down they are filled to overflowing, and the schools round about are drained of the Roman Catholic children. In the way of secular learning they teach everything, from the letters of the alphabet up to natural philosophy." (Report, p. 500.)

Mr. King says :—"It may be thought that, for such a number of boys, a much larger staff of teachers would have been necessary ; but results did not justify such anticipations. The quietness and order of the schools were most extraordinary ; no one spoke above a whisper ; at a sign from the teacher, the boys took their places in class or at the desks, without the least disturbance or confusion ; yet attention to details of this sort had not interfered with the real efficiency of the school, for the success of the Brothers in teaching was nearly as great as in maintaining order among their pupils. The boys in the highest class were well acquainted with all the rules of arithmetic. Their writing was excellent, and spelling very fairly correct. They were practised in original composition, and with considerable success, to judge from the specimens done under my inspection. Some of these were exceedingly good, and would contrast favourably with the productions of much more ambitious schools. They know the main facts of the history of England and Ireland, and answered every question on this subject, and on geography, with wonderful vivacity and intelligence. This class of boys was far superior to any other that I saw in the course of my inspection." (Report, p. 19.)

Mr. Coward says :—"The Christian Brothers have the advantage of a high reputation as teachers. At their yearly examinations prizes are given with ceremony, drawings are exhibited, and the newspapers proclaim their praises. And, besides, so many people have risen out of their schools into high positions, that their education is sought after very eagerly, as a more probable pathway to success in life. Besides, the Brothers seem to have, somehow, the art of making their scholars religious and good. In their schools in Cork all the boys admitted to First Communion, I was informed by

the Superior, go to Confession and Communion once a month." (Report, p. 100.)

"The Christian Brothers are an increasing and a very influential body in Ireland, and are slowly, but surely, monopolising the education of all the towns in the south of Ireland, and in their advance uproot the National Schools. Within two years they have established themselves in two important provincial towns, Middleton and Mallow, in both of which the people gave up the free education of the National Schools, and taxed themselves to be able to have their schools. The Roman Catholic Bishop of Cork, Dr. Delaney, said he would do all he could to plant them in every town in his diocese ; and the Bishop of Cloyne said the same." (*Ibid.*, p. 122.)

"The Christian Brothers maintain better discipline than any other teachers. Their schools are patterns of good order : the boys are always clean, and as tidy as their circumstances in life will allow." (*Ibid.*, p. 138.)

Mr. Richmond says :—"If there is any additional motive which influences parents in favour of the Christian Brothers, it is one which arises from the attraction presented by lives of devotion and self-sacrifice, and from the spirit of enthusiasm which the Brothers throw into their work.

"To counteract, as far as possible, the disadvantages of a small teaching staff, the Brothers adopt a strictness of discipline and order which gives them a remarkable power of supervision over the whole of their pupils. To a stranger, who might not be accustomed to the regularity of a good school, the precision with which everything is carried on in the Belfast Schools of the Christian Brothers would be almost startling. Imagine a long airy room, with some dozen parallel desks, a raised *dais* at the end for the Brother, above which, against the wall, stands an image of the Virgin, with a few flowers and other emblems. The walls of the room are hung partly with maps, partly with French prints of scenes from the New Testament. A lesson is proceeding, say, in geography, and the boys are standing in semicircles against three sides of the room, each set engaged upon a map, and under the guidance of a monitor. The Brother, in long black robe and cruciform cap, passes from group to group, aiding and explaining, and seeing that all are at their work. The desks being completely emptied, he is able, from any point in the room, to command a view of all the groups. The lesson is going busily forward, when the clock strikes one of the hours. Instantly, without even a hint or a sign from the Brother or monitor, every boy has turned towards the image of the Virgin : in reverent attitude, with hands joined and eyes shut, he says a short prayer,

makes the sign of the cross, and turns to his geography again. In a few seconds all is going on as before. Soon the time allotted to this exercise is over, the Brother mounts the *dais*, and with a slight 'click,' made with a small wooden instrument (called a 'signal'), which would be inaudible in a noisy room, signifies that a change is to be made. The groups at once fall back into line against the walls: there is perfect silence, and every boy watches the little instrument in the hand of the Brother for the next sign. At a gesture with this the boys from each side of the room glide almost noiselessly into their desks, for each group has been stationed as nearly as possible opposite to the desk to which it belongs. At another sign they take their seats, and again wait. At the next, every copy-book is out and opened. At the next, the lid of every ink-stand is thrown back, with a sound like the discharge of a percussion-cap, so simultaneous is it. Then each boy proceeds to write his copy, and the Brother again betakes himself to his labour of supervision and direction. During the whole time occupied in writing the copy not a word is uttered by any boy. I have seen many National Schools which are models of good order, but in none have I witnessed such soldier-like precision of discipline as is attained in the schools of the Christian Brothers, Belfast. This is but a picture of what may be seen in all their schools.

"In their moral aspect the Christian Brothers' Schools appear to me to have a tendency the very reverse of that which may be traced in the National System. The Christian Brother himself is a more cultivated man than the average National school-master. He has been trained to his work, and is familiar with the approved methods of teaching; and by the system the Brothers adopt he is able to make himself almost ubiquitous in the supervision of the work of those under him. The perfection of demeanour which characterises the boys, the complete ascendancy which the Brothers exercise over their minds, without so far as I could observe any sign of harshness, and the religious seriousness rarely developed at so early an age, are parts of a system which is admirably adapted to make true and earnest adherents to the Church, and to produce docility and submission elsewhere unknown.

"The perfection of discipline to which the Belfast school has been brought was strongly impressed upon me by a scene which I witnessed in the Fourth Room in Donegall Street. Hearing a chorus of voices in it, I looked in to see what it might mean. It was a time devoted to religious exercises, and the Brother had left the boys, about 100 in number, to perform their devotions in his absence. I came in unobserved,

for the faces of all the boys were turned from me towards the image of the Virgin. All were kneeling on the forms, with clasped hands, and with the appearance of earnest devotion. One boy, as leader, was saying a prayer clause by clause, and the rest repeating their part after him. I watched them for some time, and looked minutely to notice the demeanour of individual boys: every one seemed to be taking his part, there was absolute uniformity, and no one that I could see was wanting in attention or apparent earnestness. I was told that the Brother could leave them thus with entire confidence that they would perform the service with exactly the same regularity as if he were present. I am sure it is true that he could." (Report, pp. 238-9.)

Mr. Sidgreaves says:—"The Christian Brothers' Schools at Derry deserve a special notice. The reading and spelling were exceedingly good, the writing being simply admirable. There are few among the pupils who would not be fit at once, as far as writing is concerned, for the office or the counting-house. The more advanced boys, indeed, with some such object in view, are taught to write mercantile papers, and initiated into the mysteries of book-keeping. In arithmetic, I examined them in simple proportion, practice, and interest, and in all three they acquitted themselves creditably. They parsed with ease sentences which they had read, and answered readily general questions in grammar. Upon the study of geography great pains are evidently bestowed. Map after map was brought forward at my request, and the boys without hesitation pointed out the principal towns, rivers, mountains, etc., almost as quickly as they were asked for.

"The schools are well supplied with all requisite apparatus for teaching, and each room is provided with an abundance of large good maps." (Report, p. 270.)

Mr. Balmer says:—"A comparison of the secular teaching of the two systems, of the National Board and the Christian Brothers, is difficult. Whenever a preference is shown towards the Christian Brothers, it arises from a belief that the instruction given by them is superior, at least for older boys. My experience showed that more was accomplished in the upper division at the school at Tralee than is ever attempted for boys in any National School. The best writing, on the whole, which I met with was in the Christian Brothers' Schools at Tralee. I incline to the belief that the writing of the Christian Brothers' Schools is superior to any other in the country. In the upper school of the Christian Brothers at Tralee difficult sums in practice were worked with uniform correctness, which was rarely equalled by boys of a corresponding class in National

Schools. I rarely found any children in the National Schools able to state off-hand the particular person, number, tense, and mood of any given verb, and, in accordance with this deficiency, there was a general disposition in parsing compound tenses, to take the auxiliary and principal verbs separately. Better training in this particular was noticeable in the Christian Brothers' Schools.

The schools of the Christian Brothers in Tralee have been in existence now about thirteen years (1868), and during the last ten years of that period ten pupils have taken the diplomas of M.D.; eight have taken diplomas as surgeons or apothecaries, and two are still preparing; fourteen are engaged as regular reporters on the English, Irish, and American newspaper press; fourteen are clerks in the Customs, Excise, or Inland Revenue; four are clerks in banks; three are civil engineers; two are about to become solicitors; and three are military and naval officers. Of those who have been educated by the Christian Brothers at Dingle in past years, many are now priests, and large numbers are teachers or reporters." (Report, p. 472.)

Mr. Renouf says:—"The Christian Brothers, as I have already said, almost monopolise the teaching in the large towns. It is easy to understand why, even without reference to the question of mixed education, or the great reputation which the Brothers have won, the Catholic clergy should show a preference to them above secular teachers. Each Brother, by the mere fact of his being a member of an approved religious community, necessarily appears to them to offer the best possible guarantee of Christian sentiment and virtuous conduct. Above all things, the Brothers are to recollect that the instruction of poor children in piety and religion is the great and main end of their Institute. This is to be their first and principal care in regard to their pupils.' Such is their rule, and there can be little doubt that it is most thoroughly and successfully carried out. I have heard persons of all classes and denominations speak enthusiastically of the Christian Schools, as they are called, and my own personal impressions of the teachers are quite in keeping with the popular feeling." (Report, p. 315.)

Mr. Laurie says:—"The Christian Brothers' Schools are, with one exception out of the six with which I came in contact, confined to towns, and they are largely attended. The premises are excellent, not only in regard to commodiousness, but also to sanitary and mechanical arrangements. The furniture is good, the supplies of materials ample, and a somewhat particular attention is paid to cleanliness and all matters of taste and comfort. The fraternity consists of a body of cultivated men,

deservedly esteemed for their devotedness and self-sacrifice, who have obviously made education an object of special study." (Report, p. 289.)

BR. JOSEPH HEARN.

Intimately associated with Br. Riordan and Br. Hoare in the government of the Congregation for forty years was Br. Joseph Hearn, a religious of great virtue and superior judgment and an educationalist of more than ordinary ability. Born in Carrickbeg in 1797, he became acquainted with the Brothers in Carrick early in life. As a young man he often met Br. Ignatius Rice in Carrick, and formed a very high idea of his character and of the merit of the good work he had initiated in Waterford for Catholic youth. While engaged in assisting his mother and brother on their farm he earnestly tried to improve his education by study and reading in the limited way then possible. On Sundays he taught catechism to the children in the parish church, and in other ways manifested the dispositions and virtues which are so often the indications of a vocation to the religious state. At the age of twenty-nine, feeling that he might now commit the management of the family interests to his brother, he decided to enter the Congregation, and was gladly received into Mount Sion by Br. Edmund I. Rice, who was well aware of the edification the pious and blameless life of this young man had given in his native parish, and of the respect in which he was held. In the Novitiate Thomas Hearn found himself in the company of young men of fine ability and sterling virtue. There were then in Mount Sion, under Br. Patrick Ellis, who was Master of Novices, and who is described by one of his contemporaries as "a man holy in thought, word, and work," Brothers Patrick Welsh, Bernard Duggan, Ignatius Barry, and John Wiseman, all of whom became men of note in after life as religious

educators. With the religious habit he received the name "Joseph," and on the conclusion of his novitiate taught for some time in the schools in Cork. An old pupil, writing in 1893, says :—

"I am now in my 75th year, and it gives me much pleasure to write of the truly great and humble men to whom I went to school in Sullivan's Quay. The school was good as regards the teaching, but the rooms interiorly were not so finished as they are now. The walls were rough and unplastered, but the teaching was good and holy. I can never forget Mr. Hearn or Mr. Riordan. To them, under God, I owe all the secular and religious knowledge I have and the success and happiness life has brought me."

Br. Joseph Hearn was sent to Manchester for a short time, and while there his uncle, a Father Hearn, who was living near the Brothers in Dublin, died. Of his last moments one of the Brothers writes :—

"Our true friend, Father David Hearn, is fast approaching his last end. He was prepared this morning for his passage to eternity by the saintly Father Young. To use his own words, expressed to me a while ago, 'I am now quite at peace, and grateful to God for having given me this opportunity to prepare myself to meet Him.' He expresses perfect resignation to the Divine Will, and appears in no way to regret his being called away from this life. His pious dispositions have very much edified me."

Returning to Cork in 1831, Br. Hearn was located in the North Monastery Schools, where he taught until he was transferred to Carrick in 1835. His work in his native Carrick soon attracted attention, and pupils poured into the monastery schools in such numbers that neighbouring schools were soon closed. A pupil of his writes :—

"When I was a young lad I saw Br. Hearn's school in Carrick in 1836 crowded with young men up to and beyond twenty years of age, and these were pretty advanced in the books then in use, viz.—Gough's and Voster's Arithmetics,

Bonney Castle's Algebra, Hawney's Mensuration, Jackson's Book-keeping, Simpson's Euclid, Chambers' and John Murray's Grammars, Pinnock's and Goldsmith's Geographies."

This note, referring to so remote a date, is valuable, as it shows the scope of the curriculum in the Brothers' schools at this early period, and proves what has been so often asserted, though even yet sometimes denied by those unacquainted with the facts, that the Brothers' schools were not at any time merely primary schools, and that the Brothers were in a full sense pioneers in Intermediate and Secondary Education in Ireland.

It was very difficult at this time to get school equipment or the helps for teaching which we now have. Wall maps were then both expensive and generally impossible to procure. Br. Hearn supplied the want by drawing on the walls of the school-room correct and well-executed maps of the world and the several continents, showing their political divisions, natural features, and other facts of importance. A Brother of the next generation wrote :—

"Br. Joseph Hearn was a man of extraordinary grasp of mind, and was very ingenious and resourceful. I remember seeing the maps he drew on the walls of the school in Carrick and a diagram for illustrating the four seasons of the year. In those days teachers had not the facilities they have at present to get maps, diagrams, and books, and hence they were obliged to have recourse to devices of their own. We had in Carrick for many years a very good specimen of a 'Terrestrial Globe,' made by Br. Joseph Hearn and his boys. The course of instruction at this time (1836) in our schools included reading, grammar, geography, arithmetic, book-keeping, algebra, geometry, trigonometry, land surveying, navigation, linear and perspective drawing."

A pupil of the Carrick School wrote of his old master, Br. Hearn :—

"I was about thirteen years of age when I went to school to Br. Hearn in Carrick. I found him a very good teacher

and a very earnest religious instructor. I often observed the boys to shed tears when listening to his instructions on religious subjects, and their universal opinion was that their good master was a saint, a gentleman, and a scholar. He was always reserved with his pupils, but gentle in manner, and on his pleasing features there ever seemed to play a kindly smile. In his walks in the town the boys thought themselves favoured and happy if he recognised their salute."

Under a serious demeanour Br. Hearn had a sense of humour and knew how to brighten school life by a salutary infusion of mirth. When Queen Victoria was proclaimed in 1837 the boys petitioned for a holiday; but one of the petitioners records:—

"Br. Hearn did not grant our request, but expressed his decision in verse, which surprised us, as we did not know until then that he would or could write in poetry. He said if the boys replied in verse he would consider their request. A youngster named Charley Doran replied very promptly in what we considered wonderfully good poetry. Mr. Hearn must have thought so, too, for we got the holiday."

In 1841 Br. Hearn was elected Assistant to the Superior General, and held that position until 1880. His departure from Carrick was a subject of general regret. His pupils specially lamented the loss of their devoted and beloved teacher. Arriving in Mount Sion, he was happy to find himself once more near the Founder, for whom through life he had cherished the tenderest and most reverent regard. He was entrusted with the duties of Novice-Master and Superior of the House, as well as those of Assistant. One of his novices wrote of him:—

"I have reason to bless God for the favour of giving me such a Novice-Master as Br. Joseph Hearn. He displayed all the tenderness of a loving parent to all under his care, and they in turn loved and revered him. I believe him to be the most perfect man I ever met. He seemed to me to have all his senses under the most perfect control: his tongue so

guarded, his looks so modest, his indifference to his own comfort or convenience so complete."

Another of his novices wrote :—

" Br. Hearn instructed with great diligence those who had the rare good fortune of being placed under him ; indeed, as a catechist he was unrivalled, and he took immense pains to make those whom he trained excel in this most important function of the religious teacher. I, who had the good fortune of listening to his instructions, week after week, for seven years, can testify to his earnestness in this office, and to his anxiety to impress upon us, his novices, the duty, the serious obligation we were under of preparing well for the due performance of this most important work of every Christian Brother."

His clear judgement and shrewd common-sense were invaluable aids to the Superior General in deciding the many important matters which come up for consideration in the government of a Congregation. A most exact observer of Rule, he firmly but gently required strict observance from others. This the well-known sanctity of his own life enforced more effectively than his words. He was ever diligently employed, and always in work directly connected with his obligations as a religious. For activities foreign to the Congregation he had no time.

He passed away from this world in 1882, at the age of eighty-five. Preparation for the last end was a subject of his most frequent meditations and devotions all through life.

Many years after he left Mount Sion the Brothers used to read on the lid of the master's desk in his class-room, texts of Scripture, written in his neat style, relative to the shortness of life, to death, to judgement, and other fundamental facts of our being and its true meaning, thus keeping vividly before his mind the great truths of faith, and making his daily life a preparation for death.

By such reflections did Br. Hearn, in his early years, lay the foundations of that earnestness in God's service, that

serious view of his religious obligations, and that great zeal for the salvation of souls which imparted power and worth and purpose to his life.

It may be truly said that none of the early disciples of Br. Edmund Ignatius Rice more thoroughly assimilated his principles or more fully imbibed his spirit than Br. Joseph Hearn.

CHAPTER XXVIII.

BR. RICHARD ANTHONY MAXWELL ELECTED SUPERIOR GENERAL—SERVICES TO THE CONGREGATION PRIOR TO HIS ELECTION—INTERMEDIATE EDUCATION—CHRISTIAN BROTHERS' SCHOOLS AND THE INTERMEDIATE SYSTEM—REPORT OF COMMISSION ON INTERMEDIATE EDUCATION IN THE BROTHERS' SCHOOLS—LORD FITZGIBBON, DR. O'DWYER, BISHOP OF LIMERICK, AND OTHERS ON SECONDARY EDUCATION—THE BROTHERS' SCHOOLS AND THE TEACHING OF IRISH—PURCHASE OF MARINO—BALDOYLE—FOUNDATION IN INDIA—RESIGNATION AND DEATH OF BR. MAXWELL—PUBLIC TRIBUTES TO HIS WORK AND CHARACTER.

Br. Hoare had held the office of Superior General for eighteen years, and when the decennial Chapter of 1880 assembled he sought relief from his responsibility. He had administered the affairs of the Congregation with untiring devotedness, and God blessed his efforts. In 1862, when he succeeded Br. Riordan, the number of pupils in the schools was 20,280 ; now it had risen to twice that number, and flourishing colonies had sprung up in Australia, Newfoundland, and Gibraltar, while over forty new establishments were opened in Ireland.

BR. RICHARD ANTHONY MAXWELL.

His successor, Br. Richard Anthony Maxwell, brought to his high office of Superior General qualities which ensured success. He had been Assistant to his predecessor, and in that position, in connexion with certain regulations made at the Synod held in Maynooth in 1875, had displayed marked

intrepidity, decision, and ability. The Brothers thought that these regulations would affect detrimentally the vital interests of the Congregation. The questions involved were referred to the Holy See for adjustment, and Br. A. Maxwell went to Rome on behalf of the Superior General to state the Brothers' side of the case. He did so with unrivalled ability and most satisfactory results. He was naturally precise, uncompromising, and austere in character, qualities which his training in the Congregation mellowed and spiritualised.

The beginning of his administration synchronises with a new phase of education in Ireland. The introduction of the Intermediate System in 1878 marks the beginning of that new era in secondary education in Irish schools. The inherited notion that secondary education was the exclusive privilege of children of a higher social position prevailed in this country, as well as in England, then and for many years after the introduction of the Intermediate Act. The framers of that Act devised the term "Intermediate" to meet the difficulty created by this confusion of thought and terms. It means secondary education, or higher education than elementary, and not higher in the sense of befitting a higher social class.

The system of examinations, with publicity of results then introduced, brought schools of various types into competition, and the amount of public attention focussed on the results as they appeared each year created keen rivalry among the schools and infused an immense amount of energy into education all over the country, while the money grants paid on the results of the examinations enabled head-masters to improve their staffs and equipment. The exhibitions and prizes awarded induced students to remain longer at school, and thus a better and more complete education was secured. All this created a vast amount of educational activity which until then was

unknown. The great merit of the system is that it not only stimulated effort on the part of teachers and students, but it revealed talent and helped many students on to a level which until then was not possible of attainment.

We have already shown that from the earliest years the curriculum of the Christian Brothers' Schools was never limited to merely elementary subjects or standards. The term "Christian Brothers' School" never connoted a primary school only. It always meant a school in which there were primary and secondary departments, and in this it differed in no way from schools generally designated secondary, for they, as a rule, have a primary department. The Intermediate Act imposed no restrictions on the freedom of the teacher in imparting religious instruction, and did not forbid the use of religious emblems in the schools. It had a conscience clause, which, however, raised no difficulty in practice, and the Intermediate Board wisely limited its interest in the schools to the secular instruction only. Hence the Brothers availed immediately of the advantages the system offered, and for the first time the Christian Schools had an opportunity of entering the arena of public tests and measuring their standard of achievement by comparison with others in the same field. Some unfriendly critics, indeed, there were, who whispered that now the Brothers were challenged to the trial, but were they prepared to meet the test? Elasticity, the power of adapting their system to new demands, and alacrity in availing of new opportunities, have at all periods of its history characterised the Congregation. Nor were they in the weak position of having to put their house in order when the searchlight of public examinations was turned on them. Hence the *Irish Times*, speaking of this phase of education in Ireland, says :—

"Before a text-book of Natural Philosophy was heard of

in the National Schools, the Brothers had large and well-supplied experimental laboratories equal in many respects to those found in important residential colleges. They were conscientious teachers, and their teaching was practical—a better blend of religious and secular instruction was perhaps never devised. The result was that when the Intermediate System gave them the opportunity of entering into public competition they swept all before them, and for the first time the staffs of the rich colleges discovered that a day school in the humblest quarters of Cork, or Waterford, or Dublin, was able to lead a grade or to capture medals in literature, classics, or science."

Lord Justice Fitzgibbon, speaking in Dublin in 1897, twenty years after the Intermediate System was introduced, said :—

" It was made a cause of complaint in the first year or two of the Intermediate System that the unendowed Christian Brothers' Schools were carrying off the greater proportion of the prizes, and that the standard should be raised to give the classical schools a chance. The standard was raised, but with results contrary to the expectations of those who had clamoured for it, and a still larger proportion of the Christian Brothers' candidates were successful after the standard was raised than before it."

Many have been the changes in the curriculum, the methods, and tests of the Intermediate System since Lord Justice Fitzgibbon thus spoke of the Christian Brothers' Schools, but under ever-varying conditions their boys have stood out brilliantly, and consistently demonstrated the efficiency of their schools.

A Commission on Intermediate Education in Ireland held an exhaustive enquiry into the system in 1899. Br. J. A. O'Mahony, Superior of the North Richmond Street Schools, was one of the many witnesses examined by the Commission. From a tabulated statement presented by him we obtain an estimate of the extent and efficiency of the Christian Schools, and an instructive comparison with the other Intermediate

schools of the country. It covers the results for the years 1896, 1897, 1898 :—

			Presented	Passed	Percentage
1896.					
Christian Schools	..	..	2,578	1,779	69·0
All other Schools	..	..	3,369	1,783	52·9
1897.					
Christian Schools	..	..	2,595	1,899	73·2
All other Schools	..	..	3,519	1,981	56·3
1898.					
Christian Schools	..	..	2,582	1,851	71·7
All other Schools	..	..	3,563	2,104	59·0

An average of 42·6 per cent. of all students who presented, and of 48·5 per cent. of all who passed for the three years were from the Christian Schools.

The relative extent of Secondary Education in the Christian Brothers' Schools and in the other schools of Ireland from the introduction of the Intermediate System down to the present time is fairly represented by these figures.

In their Final Report, issued in 1903, speaking of the almost total absence of any co-ordination between Primary and Secondary Education, the Commissioners say :—

“ Some praiseworthy efforts have, indeed, been made to mitigate this grave defect. The Christian Brothers have been the pioneers. When in one of their Elementary Schools a child of ten or twelve years shows unusual ability, he is sent on to one of their higher schools, where he is prepared for the Intermediate Examinations, and is thus enabled to commence an upward course.” (Final Report, p. 56.)

Dr. O'Dwyer, Bishop of Limerick, and a pupil of the

Christian Brothers' Schools in that city, stated before this Commission :—

“ Regarding the Christian Brothers, it ought to be said that, taking my own city of Limerick, their school there had as good a right to be recognised as an Intermediate School as the Seminary or as the Jesuits' School. In a way it has a better right. There are about 2,000 boys attending the Christian Brothers' Schools throughout Limerick City.

“ As soon as a boy ten or twelve years of age shows special ability in their genuine Primary Schools, the Christian Brothers pick him out and bring him up to their Intermediate School ; *and that I do consider is the first step in the ladder of progress for that boy.* He is then taught in a special school, by special masters, for the Intermediate course of education. Though the Christian Brothers' Schools would be called Primary Schools—they have two systems—they have a Primary System and an Intermediate System.”

Chief Baron Palles, Chairman of Board of Intermediate Education, said :—

“ The Christian Brothers afford facilities for students from the humblest classes, if they show signs of genius, or remarkable talents, to obtain secondary education, free of cost, until the student is competent to compete for the exhibitions of the Board of Intermediate Education. Such students will afterwards be the foundation of the new University, and undoubtedly find a place there.” (Report of Commission.)

When we consider the change in public opinion and in educational practice in the schools of Ireland which now obtains regarding our native tongue, the following extract from the report of the Society for the Preservation of the Irish Language, issued in the year 1895, is significant and instructive. It presents a feature of education in the Christian Brothers' Schools which should not be forgotten in our present-day enthusiasm for Gaelic culture :—

LETTER TO THE SUPERIOR GENERAL.

“ Rev. Dear Sir,

“ I am requested by the Council of the Society for the Preservation of the Irish Language to submit to you a copy

of the following resolution, unanimously passed at a meeting held on Tuesday, 17th inst. :—

“ ‘That the Council for the Preservation of the Irish Language beg to congratulate the Christian Brothers on their brilliant success at the recent Intermediate Examinations in Celtic, and to thank them on behalf of the Society for their patriotic and successful efforts to promote the study of Irish in their schools.’

“ I am, Rev. dear Sir,

“ Yours very respectfully,

“ J. J. MACSWEENEY, *Sec.*”

“ To the National Teachers and the Christian Brothers, who have had to encounter great difficulties in the teaching of the Irish Language, is mainly due the practical success of the Society’s efforts for its preservation and revival.

“ The number of pupils who passed the Intermediate Examination in Irish amounted to 528, of whom 449 were students of the Christian Brothers’ Schools. The zeal and patriotism of the Christian Brothers in the promotion of the Irish Language deserve the gratitude of the nation. Disinterested labour and untiring devotion to the interests of the Irish people, their language, literature, and history, have been among the principal characteristics of the Christian Brothers. Their highest aim and object, like that of the ‘Four Masters,’ have always and everywhere been ‘The Glory of God and the Honour of Ireland.’”

We happen to alight on the following by mere chance, but the figures may be taken as indicative of the attention given to our mother tongue in the Christian Schools :—

TOTAL PASSES IN IRELAND. (INTERMEDIATE)

—	1908	1909	1910	1911
For all Ireland (Boys only) ..	2,678	3,466	3,783	—
For the Christian Schools ..	1,840	2,077	2,285	2,373

Passes in Irish in the Christian Schools for 1912, 1913, and 1914 were respectively 2,409, 1,391, 1,522.

INTERMEDIATE EXAMINATION RESULTS. 487

We give some tabulated figures for the first decade of the present century to present a comparative view of the secondary education imparted in the Christian Brothers' Schools and the other schools of Ireland :—

PERCENTAGE OF PASSES AND EXHIBITIONS GAINED BY THE CHRISTIAN SCHOOLS.

Year	Total Passes in all Ireland	Total Passes in the Christian Schools	Per- centage	Exhi- bitions awarded	Won by the Christian Schools	Per- centage]
1900	3,799	1,471	39	354	127	35·8
1901	3,752	1,338	36	340	125	36·7
1902	3,695	1,390	38	189	63	33
1903	3,645	1,250	34	264	81	31
1904	3,901	1,381	35	229	78	34
1905	4,930	1,970	40	256	90	35
1906	4,892	1,982	41	278	107	38
1907	4,664	1,862	40	174	69	40
1908	4,640	1,765	38	311	109	35
1909	4,245	1,029	24	192	53	27
1910	4,278	1,692	39	192	59	31
1911	4,290	1,661	39	192	58	30

Since 1874 Belvidere House, Drumcondra, was the residence of the Superior General, and was the Novitiate House for Ireland. Soon after his election in 1880, Br. Maxwell purchased the Marino grounds as a site for a new Novitiate, and in 1883 the old residence of the Earls of Charlemont became the home of the Superior General and the Novitiate House. Temporary accommodation had to be provided for the novices, as the space in the old mansion was insufficient.

It was not until 1900 that the new Novitiate was commenced.

In that year the foundation stone was laid. When it became known that this great undertaking was necessary for the progress of the Congregation, support flowed in from many lands, and the building went on without interruption for four years.

Marino is rich in historic associations. On its verdant plain Brian Boru marshalled the men of Erin to meet the marauding Danes, and it was the very centre of the famous field on which his gallant warriors crushed their power. In 1166 Diarmuid McMurrough gave the lands to the Monks of All-Hallows, whose monastery occupied the site on which Trinity College now stands. When Silken Thomas raised the standard of revolt in 1534, the citizens of Dublin defended their city so gallantly that Henry VIII. gave a grant of the Marino grounds to the Corporation and citizens. Henry was ever generous in giving away the property of monasteries and churches. Lord Charlemont, of Volunteer fame, bought this estate in 1756, and came to live there, regarding it as a duty to reside in his native land.

Another progressive move was made by Br. Maxwell in 1886, when he opened the Juniorate in Baldoyle for the reception and education of boys disposed to join the Congregation, but who were too young to enter the Novitiate, or whose studies needed more time. The Juniorate has contributed much to the Novitiate and to the strength and progress of the Congregation.

In 1886 Br. Maxwell was honoured by a very earnest request from Cardinal Simeoni, writing under directions from the Holy Father, to send some Brothers to India to undertake the work of Catholic education. A few Brothers were sent in compliance with this invitation. But we must go back to 1848 to discover the germ from which sprung the Indian Province, now so strong, and extending its soul-saving activities from the slopes of the Himalayas to the delta of the Ganges.

In 1847 Dr. Carew, Bishop of Calcutta, sent two young Dublin men, Joseph Fitzpatrick and Alphonsus Tolan, to the Novitiate of the Christian Brothers to be trained in the principles of the religious life and in school management. The following year the Bishop brought these two young Brothers to Calcutta and put them in charge of the Catholic Orphanage. It was surely a humble beginning, for in the school there were only four resident and eleven day scholars. Within five years one of the Brothers, Joseph Fitzpatrick, and the Bishop died, leaving the other alone, in a pagan land, and in the midst of one of Calcutta's most squalid quarters. In poverty and loneliness this faithful soul continued to work among his poor boys for many years, until some religious young men, attracted by his piety and virtue, joined in his charitable labours. They formed a little Congregation, and struggled on under great trials until, at the invitation of the Holy See, the Irish Brothers came to their aid. They were known as "Christian Brothers," and had observed, as far as the circumstances of time and place permitted, the Rules of the Irish Congregation, earnestly hoping that one day they might enjoy the privilege of affiliation with that body. This affiliation was duly accomplished by Rescript of the Holy See shortly after the coming of the Irish Brothers to Calcutta, and thus the good work so well begun and zealously continued was strengthened and extended.

Br. Vincent Casey, Superior of the House in Mullingar, was chosen as leader of the little band of four missionaries, which in due course set sail for the East and landed safely in Calcutta.

The first work undertaken by them was the care of the Orphanage in Calcutta, and very soon St. Aloysius' School at Howrah, the terminus of the East Indian Railway, was opened. The Christian population of this place consisted mainly of

the railway employees, and to these St. Aloysius' School proved to be a veritable boon. In India, as elsewhere, God prospered the work of the Christian Brothers. The Archbishop of Calcutta and other Bishops eagerly sought for Communities for their schools and colleges, and the Superior General endeavoured to meet the wishes of their Lordships to the fullest extent that his resources permitted. In due course the Brothers assumed charge of St. Joseph's High School and St. Joseph's Free School in Calcutta, and later of the Boarding and Day School at Asansol, of St. Michael's School at Coorjee, and St. Joseph's College at Naini Tal. This latter College is situated in the Himalayas, 7,500 feet above the sea-level; it has been affiliated to the University, and year by year is noted for the scholastic, no less than the athletic, successes of its students. Indeed, all the schools of the Christian Brothers in India enjoy a very high reputation for their educational work. Sir Anthony McDonnell, when Lieutenant-Governor of the North-West Provinces, presided at a Distribution of Prizes in the College, Naini Tal, shortly after the Brothers assumed control, and in the course of a long and highly complimentary speech, said :—

“ It is to me a great pleasure to meet in this distant country, and under such circumstances, representatives of the great Society of the Irish Christian Brothers. Their achievements in the cause of education is a household word in Ireland, my country and theirs. Knowing their history and their aims, I welcome them in no stinted measure to this Province, coming, as they do, under the standard of education and progress. Our Roman Catholic community has gained a great addition of strength from the entrance of the Society of Christian Brothers into the educational field in India.”

Br. Casey took up the work in India with his accustomed ardour and devotedness. So much so that, disregarding the climatic conditions, and thinking only of advancing the mission he had on hand, his activity brought on an illness which proved

fatal, thus terminating a very promising career. He was succeeded in the government of the new Province by Br. Fabian Kenneally, then a young man, and one of the three Brothers who had gone out with Br. Casey. Under his guidance, during twenty-four years, the schools in India grew in number and in reputation, until a fine organisation of colleges, elementary schools, and orphanages extended from the foot of the Himalayas to the delta of the Ganges. In Br. Kenneally's life we read the story of the Indian Province in this period of transition and progress.

Of Br. Fabian one of the Brothers writes :—

“ He was distinguished for his abiding solicitude for everything connected with religion and the education of the young. His was a healthy, practical solicitude. His work was ever before his mind. Plans and schemes to forward the glory of God and the good of the Congregation were always occupying his thoughts.

“ He began his career with only two schools—one an orphanage, at a place called Morryhattah, and the other a boarding and day establishment with sixty boarders and four hundred and fifty day pupils, out of which latter number two hundred were receiving free tuition. This institution is situated in Calcutta. His staff for these schools consisted of twenty Brothers and a few secular teachers. Like a wise ruler, he directed all his attention to developing the resources at his command before casting out for broader domains. Backed up by the old bleached warriors who had fought the battles of the Lord for many a long year, and sustained by reinforcements from the Emerald Isle, he set up as an objective nothing less than the educational conquest of Bengal. ‘ Our schools must be the first and best in the country,’ he would say. After a few years his wish became a reality. Bishops and ecclesiastics began to negotiate about getting the Brothers into their dioceses to manage their schools and colleges. How successfully Br. Fabian carried on these negotiations, and how wisely he arranged every detail, the present happy and prosperous state of the Indian Province is the best proof.

“ During the twenty-four years of his Provincialship his energy was untiring, his zeal never flagged, he got into no current, leaving things to drift on according to the mood of the times ; no, he was ever at the wheel, full of life, full of energy, looking

out like a skilful pilot for the dangers that might menace the safety of the craft for which he was responsible."

From the reports of government inspectors we get an official appreciation of the educational work of the Christian Brothers in India. We select one from many equally commendatory. Mr. R. A. Richardson, M.A., writes of St. Joseph's, Naini Tal :—

" I inspected this school on August 28th and 29th, 1922. The school represents a type that was new to me, and I was deeply interested in all that I saw. It is managed by a teaching Order, the well-known Society of the Irish Christian Brothers, and the greater part of the teaching is undertaken by the Brothers themselves. This gives the school its special character and accounts for its success. For the Irish Christian Brothers are not only a Religious Order, united in a common purpose and inspired by the vows of their Order and the faith of their Church, but are also trained teachers in the secular sense, bringing to their work the knowledge and skill derived from practical training in one of the largest teaching institutes in Ireland. The staff is, therefore, characterised by a homogeneity and devotion which are rare, and the influence which it is thus able to exercise is very great. It is, moreover, by its constitution and organisation, to make the school a thoroughly effective agent of religious education, and it is to this, in no small measure, that the school owes its success and the confidence it has won.

" By its Irish tradition the school makes a special appeal to a large and patriotic Irish element which is to be found among the domiciled community all over India, but it has won the confidence of all classes of the community by the soundness of its training and the efficiency of its teaching.

" The school was taken over thirty years ago by the Irish Christian Brothers in 1892. In 1893 there were forty-two pupils on the roll ; to-day there are 275. Originally intended for Catholic boys of the Allahabad diocese, the school now draws pupils from every diocese and province in India and Burma."

From the official reports multiplied testimonies like this might be quoted, showing the character, the extent, and high standard of efficiency of the Christian Schools in India. Their value to the Catholic youth of that country cannot be over-

estimated, and hence there is a general demand for their extension. Thus has God blessed the patient endurance and prayerful labours of the pioneers of the Indian Province.

Br. Maxwell had now directed the Congregation with wisdom and firmness for twenty years. He had seen the new developments occasioned by the introduction of the Intermediate System, and discreetly provided for the adaptations which this new system required. Foundations in Ireland during his government were not numerous, but in foreign countries there was very rapid expansion and very great strengthening of the Communities already established. He had reached his 82nd year, and was feeble in health. The decennial Chapter met in 1900, and at his own earnest request he was relieved of his responsibility. He spent the remaining four years in pious and fervent preparation for death. On August 27th, 1904, he passed away to that eternal home to which in life his thoughts were ever turned.

The press notices appearing when his death was announced pay a remarkable tribute to his worth and talents. We can find room for one only in this necessarily brief and imperfect record of a truly great educator and a very illustrious man:—

“ Full of years and full of honours, the Rev. R. A. Maxwell has passed away after a great and successful career devoted to the service of Catholic and Irish education. Since its foundation the Order of the Christian Brothers has never been at a loss for able and self-sacrificing men to carry on the noble work which has absorbed the energies of that Community from the day of its establishment in the City of Waterford. In the roll of distinguished men who have left the world to join the ranks of the great Irish Teaching Order, a prominent place must be assigned to the venerable Brother whose death we announce to-day. He was true to the best traditions of the noble body which it had been his pride and privilege to strengthen and extend, not only in Ireland and in England, but throughout the Colonies.

“ As a teacher and organiser he has left an enduring mark upon the successful educational system of the Christian Brothers,

and his many noble and zealous colleagues will ungrudgingly testify that the proud position occupied by their Order to-day is in no small measure to be attributed to the splendid talents which Br. Maxwell brought to the service of Irish youth.

"A man whose career in the world was assured by reason of his abilities and the influence he commanded, he resigned everything, and more than sixty years ago threw in his lot with the Christian Brothers. In his novitiate, as all through his career, thoroughness was his motto, and his immediate superiors were not slow to recognise that in this young Dublin man they had a subject whose excellent qualities were certain to have an influence on their Order. Even in those days he gave every promise of the teaching capacity, the organising skill, and the ripe judgement which he displayed so conspicuously throughout his life.

"Preston was the first field of his labours, and from that centre of Lancashire Catholicity he was transferred to London, where he again gave evidence of the genius he possessed as an organiser and educationist. Here his services attracted the attention and won the warm commendation of Cardinal Wiseman, and when a little later the sphere of Br. Maxwell's duties was changed to Mullingar, Dr. Cantwell and his successor in the Episcopacy, Dr. Nulty, bore cordial and eloquent testimony to his priceless labours.

"In 1862 he was appointed Assistant to the Superior General, and in the year 1880 was elected Superior General, a position of responsibility which he filled with credit to himself and advantage to Irish Catholic education for a period of twenty years. He came into that important office at a critical time. Cast off from participation in the 'National' School System, unless upon conditions which would be the negation of all that the Irish Christian Brothers stand for, they were now, for the first time, given an opportunity of showing that neither they nor their pupils feared the competition of their wealthy and well-endowed rivals. The Intermediate System had begun. The Christian Brothers asked only for a fair field and no favour, and, stimulated by the encouragement of Br. Maxwell, one by one the Christian Schools equipped themselves for the new education system. Their rivals had the advantage of money, of prestige, and of equipment, but the Christian Brothers had the enthusiasm, the self-sacrifice, and the material in the thousands of young fellows who had learned religion and nationality at their knee. Year by year since then the records of the Intermediate Examinations have told their tale and have more than justified the foresight of the great educationist who has just passed away.

“Had he done nothing else but this the Rev. Br. Maxwell would be well entitled to the praise and prayers of his fellow-countrymen. Yet it is only one of his services, for in every department of effort that could advance the good of his Order, and consequently benefit Irish education, he was a zealous and devoted worker to the end of a long and glorious life.”

Br. Maxwell was of Scotch descent, and in that part of the history of Scotland which treats of the fate and fortunes of its illustrious sons we find that the members of the old Catholic House of Maxwell emulated at different periods the noblest and best in that romantic country in steadfast devotion to the cause of both faith and fatherland. The grandfather of Br. Maxwell was John Maxwell, and coming from the “Land of Brown Heath and Shaggy Wood,” settled in Dublin about the middle of the eighteenth century. He had to fly from his home and his paternal estate some years before because of his loyal adhesion to the cause of the unfortunate House of Stuart. He led a retired and unobtrusive life in Ireland on the remnant of his former wealth, in order to escape the vigilance of those who were selfishly interested in discovering the patriotic adherents of “Charles Edward, the young chevalier.” This John Maxwell had several sons, all of whom died in infancy except one, named Joseph, and so anxious were his parents that this child might be spared to them, they spent one entire night in a Catholic church with the child, beseeching the Almighty to grant them this cherished desire. Their prayer was heard, and Joseph, in after years, became a well-known and highly-respected solicitor in Dublin.

On the third of January, 1819, his fifth son, Richard, was born at No. 3 Merrion Row. Having removed to the north side of the city, he settled in Cumberland Street. Richard, who was then a boy of twelve, attended a select school in Jervis Street, taught by Rev. Dr. Meagher. At this time there lived in Dublin a remarkable character, named John O’Shea, a native

of Clare, who read nothing but ancient classic lore. Ajax, Agamemnon, Achilles, and other heroes of classic fame were his friends. Richard Maxwell and his brother James received from this unique personage their classical education. Of their teacher James often said : " He scarcely knew that France was a part of Europe, but he was one of the ablest and most accurate classical scholars of his day." Richard being industrious and earnest in the pursuit of knowledge, made great progress in his studies under this enthusiastic scholar ; but secular learning by no means engrossed his entire attention, for even at this period of his life he was fond of reading the Lives of Saints and other spiritual books, to be found in his father's well-selected library. His frequent reception of Holy Communion was most edifying, and on Sundays and holydays of obligation he heard two Masses, this being the custom with other members of his family.

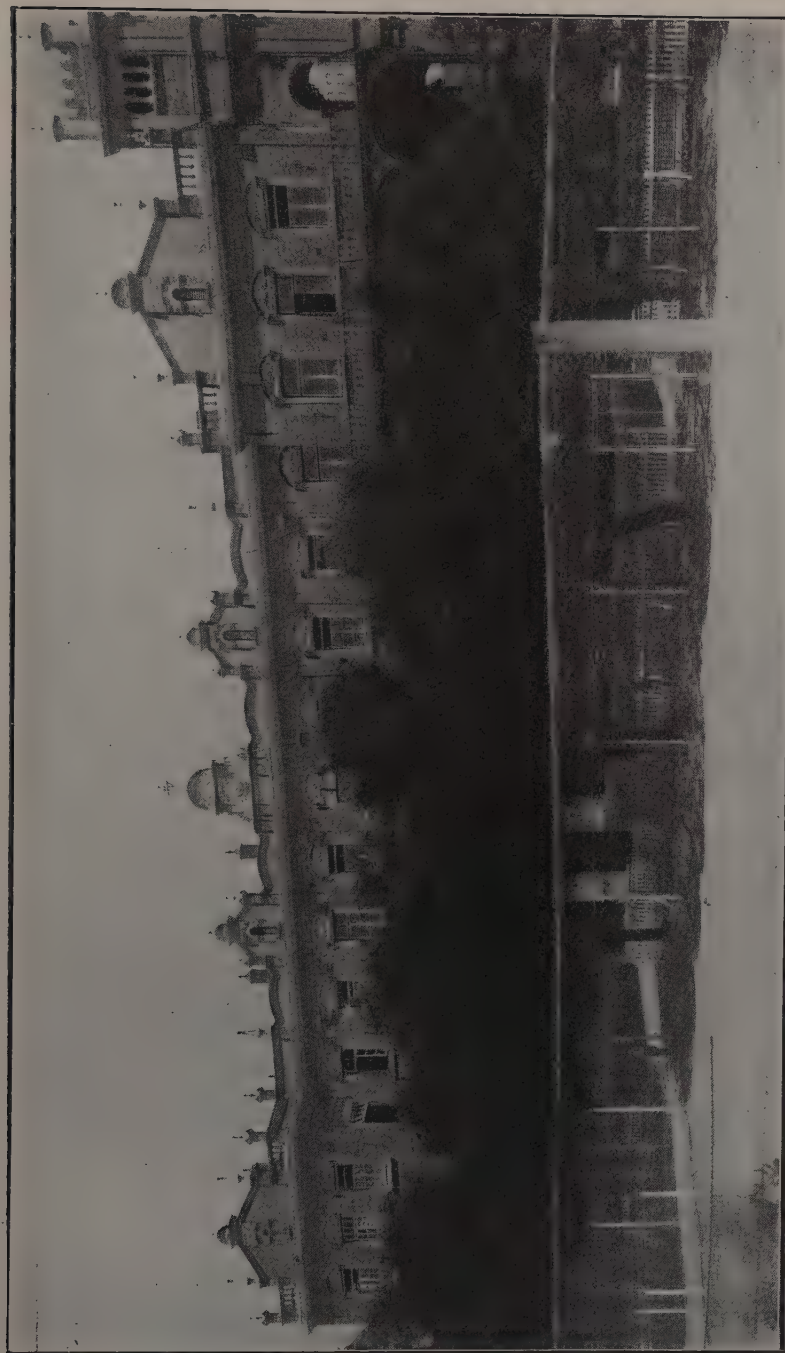
Richard's father intended that he should become a barrister, and on the completion of his education he was engaged in professional study in preparation for his call to the Bar. But in the depths of his soul Richard heard another " call," that " still small voice," inviting him to leave home and kindred to work for God and souls. A cousin of his, Br. Austin Kerin, had a few years before entered the Congregation of Christian Brothers, and from him young Maxwell learned something of the spirit and purpose of the Order. Soon the pious young man felt the attraction of a life spent in the meritorious work of the religious education of youth, and entered the Novitiate at Mount Sion, Waterford, on December 6th, 1843, just a year before the death of the holy Founder. His life from the day he entered to the hour of his happy death was that of a true disciple and son of Edmund Ignatius Rice, whose virtues and memory were often the subject of his meditations and of his fervid eulogies.



BR. T. J. STAPLETON,
First Provincial, Ireland.
See page 522.



HOUSE AND HOUSE



A SOUTH AFRICAN SCHOOL.
Christian Brothers' College, Kimberley.



NOVITIATE HOUSE,

CHAPTER XXIX.

BR. MICHAEL TITUS MOYLAN SUCCEEDS BR. MAXWELL—ESTABLISHMENT OF HOUSE IN ROME—BR. COSTEN, PROCURATOR GENERAL—SCHOOLS IN ROME—HIS EMINENCE CARDINAL GASPARRI, SECRETARY OF STATE TO HIS HOLINESS THE POPE, COMMENDS THE WORK OF THE BROTHERS IN ROME—SUPERIOR GENERAL IS RECEIVED BY THE HOLY FATHER—PAST AND PRESENT PUPILS ARE REPRESENTED—COMPLETION OF THE NOVITIATE AND TRAINING COLLEGE, MARINO—MR. JOHN REDMOND ON IRISH EDUCATION—DR. BUTLER, O.C.C., ON THE CHRISTIAN BROTHERS AND THE NATIONAL SYSTEM—DEPARTMENT OF SCIENCE AND AGRICULTURE—CENTENARY OF THE CONGREGATION—DEATH OF BR. BURKE, CORK—RESIGNATION AND DEATH OF BR. MOYLAN—PUBLIC APPRECIATION OF HIS LIFE AND VIRTUES.]

At the decennial Chapter of 1900 Br. Maxwell, having administered the affairs of the Congregation for twenty years, resigned the Generalship, and was succeeded by Br. Michael Titus Moylan. The new Superior was never physically strong, and the responsibilities of his high office now weighed heavily on him, sustained though he was by his able and energetic Assistants, and buoyed up by the reverence, affection, and love of the Brothers. He governed the Congregation for five years only, when his failing health compelled the Brothers to acquiesce in his resignation. His short term of administration was, however, full of important events. Most important, perhaps, and of great interest to the Congregation generally, was the establishment of a "Procura" in Rome. The circumstances

of its foundation are creditable to the Congregation. For the protection of the faith of Roman youth the Brothers were called on to render the same good service which they had rendered in Gibraltar, and against menace from the same source. The English and American Methodists had established schools in the Eternal City, and by teaching English attracted great numbers to their classes. With English, of course, they combined religious propaganda. It was to dislodge these proselytisers the Brothers came to Rome, and through God's help they have succeeded in gathering into their night school some five hundred students, and thus saving these young Romans from the dangers to which they were exposed in the Methodist schools.

Since the establishment of the Procura, Br. J. M. Costen has been Procurator General, and under his religious and able direction the good work of the Brothers in Rome has flourished and borne fruit beyond the most sanguine anticipations of its promoters.

In 1906 Br. Costen commenced the building of a fine monastery and collegiate school in a quarter of the city admirably selected for such an establishment. Here the Brothers now live, and their fine day school, well known in the city as the "Institute Marcantonio Colonna," is attended by 540 students. Of its popularity and of the good accomplished by the Brothers, both in the collegiate and the night school, eminent ecclesiastics in Rome have often spoken in terms of the highest appreciation. Most gratifying to the Congregation and to the revered patrons of the Christian Brothers in Ireland and in countries abroad are the encomiums pronounced by successive Sovereign Pontiffs on the services of the sons of Edmund Ignatius Rice to the youth of Rome.

The Superior General received the following letter from

His Eminence Cardinal Gasparri, in 1925, the date of the Silver Jubilee of the foundation in Rome :—

The Vatican,
27th April, 1925.

Secretariate of State
of His Holiness.

Very Rev. Sir,

I am very pleased to inform you that [the Holy Father] has learned with special pleasure that the Institute of Marcantonio Colonna attains the twenty-fifth anniversary of its foundation in this year.

This Institute, by its establishment in the newly-developed districts of Rome of schools for the teaching of foreign languages for the benefit of young men who were being so insidiously influenced by Protestant propaganda, has been enabled to avert much spiritual ruin, and by its development of most flourishing schools for secondary education, affording to thousands of youths the advantages of solid scholastic instruction, has at the same time brought to them the inestimable blessings of devoted and careful Christian education.

To these good works of the Institute must be added another, in the Christian Brothers of the Marcantonio Institute placing their knowledge of foreign languages at the service of the Vatican and of the Pontifical Ecclesiastical Academy. For ten years the Congregation has generously given the services of a faithful and accomplished collaborator to the office of the Maestro di Camera. Here again is evidenced that devotion to the Holy See that animates the Christian Brothers, while its confidence, which they so justly enjoy, is made manifest.

The august Pontiff, in conveying to you his paternal gratitude for all these good works, begs that God may reward abundantly the Brothers and may make the Marcantonio Institute prosper more and more.

As a mark of his sovereign benevolence the Supreme Pontiff from his heart imparts to you, Superior General, to the Brothers and to the pupils of the Institute his paternal benediction.

With sentiments of the highest esteem,
Very sincerely yours in the Lord,

✠ P. CARD. GASPARRI.

During 1925 the eyes and hearts of devout Catholics in all parts of the world were turned to Rome. Many thousands

of pilgrims poured weekly into the Eternal City to manifest their veneration for the Vicar of Christ and to satisfy their devotion at the tombs of the Apostles and the numerous holy shrines for which the City of the Popes is celebrated. These pious pilgrims were attracted, too, by their desire to gain the indulgences and graces granted for the "Holy Year." In this manifestation of piety and devotedness to the Holy See the children of St. Patrick—Irishmen and Irishwomen from many climes—might have been expected to take a leading place. And so they did. From the early months of the year to its close bands of Irish pilgrims arrived in the Holy City, and by their fervent faith and ardent piety excited general admiration.

Towards the end of the year the Superior General, accompanied by some old pupils of the schools in Dublin, set out for Rome, and soon after their arrival they were received in audience by the Holy Father, to whom they presented an address from the Brothers and their pupils, past and present.

ADDRESS TO HIS HOLINESS POPE PIUS XI.

"Most Holy Father,

"Your Holiness sees at Your feet representatives of the Christian Brothers of Ireland and of their past and present-day pupils.

"Coming on the invitation of Christ's Vicar to share in the spiritual gifts of the Holy Year, we avail of the occasion to offer most humbly to Your Holiness the expression of our filial homage and the assurance of our complete devotion to the cause of the Church, of the Holy See, and of the Christian education of youth.

"In this homage and assurance are united the thousands of Christian Brothers and their pupils, past and present, the world over, from Ireland to China, from America to Australia. In spirit all these are present to-day at the feet of Your Holiness.

"The Holy Year reminds us that 1925 marks the twenty-fifth anniversary of the foundation of a House of the Christian Brothers in this centre of the Catholic world. In the Jubilee Year, 1900, on the invitation of Your Predecessor of immortal

memory, His Holiness Leo XIII., we entered on our work in the Eternal City by the opening of a school in Via Firenze in opposition to that of the Congregation of Methodists.

“With God’s blessing and the protection of three Sovereign Pontiffs, the work of the Brothers has continued to grow, and but a few months ago Your Holiness graciously deigned, in commemoration of the twenty-fifth anniversary of the foundation, to address to the Superior General, through His Eminence the Cardinal Secretary of State, a paternal letter of congratulation and of appreciation of the labours of the Christian Brothers in Rome.

“We thank Your Holiness most sincerely for this signal mark of Your paternal affection, and we assure You that we shall spare no effort to continue to merit Your august confidence.

“In the name of every Brother of the Congregation and all our pupils, past and present, we most respectfully renew the tribute of our filial homage, and beg for ourselves and for them the comfort of the Apostolic Benediction.”

The Holy Father spoke in his own paternal manner to each of those privileged to participate in the reception, and then, addressing them with much affection, said :—

“We experience particular satisfaction in meeting those who are assembled here to-day, as their presence affords Us an opportunity of expressing Our appreciation of the work which the Christian Brothers are doing for the Church in so many lands. It is an additional source of pleasure that the zealous Brothers who have done, and are continuing to do, so much good in Our own city of Rome are also present.

“This assembly has a dual significance, for while it is an appropriate accompaniment of the ceremonies of the Holy Year, it also commemorates the Jubilee or the foundation in Rome of the Christian Brothers. Twenty-five years ago, in the Holy Year, 1900, you were called to the Eternal City by Our august Predecessor, Leo XIII., to combat the insidious propaganda of those who were doing, and unhappily continue to do, so much harm amongst Our people. To have the Christian Brothers, workers inspired by noble principles, who oppose a propaganda of good to a propaganda of evil, labouring here amongst the youth of Rome is a great consolation for Us. It is this same principle of opposing evil propaganda by good propaganda which has inspired them to make foundations in so many distant lands.

“We congratulate the Superior General, who has brought

here to-day this representative assembly of Brothers and of pupils, past and present. We rejoice to meet such distinguished representatives of the ex-alumni of the Christian Brothers. They present eloquent testimony of the good work done among so many thousands of boys since the days of your Founder. 'The tree is known by its fruit.' Here we have the tree and the fruit. The presence amongst these representatives of one of your earliest pupils in Rome—now one of your professors and a collaborator in the work of your apostolate—affords Us true satisfaction. In the representatives of the present pupils We see the promise of the future, a promise rich in wonderful possibilities.

"With very great joy We impart to you Our Apostolic Benediction, not only to the Brothers here present, but also to all the Brothers throughout the world who are engaged in the noble work of Christian education. Lovingly also We bless all your pupils and past pupils, especially those distinguished ex-students here before Us, with their families and relatives. May this blessing strengthen and encourage you all to persevere in the course on which you have entered, and may it be a pledge and token of the eternal blessings which await you!"

MARINO.

The crowning achievement of the Congregation in the Generalship of Br. Moylan was the completion of the new Training College at Marino. Commenced in 1900, the work went on steadily and expeditiously until 1904, when the fine structure stood completed, a lasting and splendid memorial of the gratitude of the Irish race to the Congregation founded a century before by Edmund Ignatius Rice. It was a fitting and magnificent expression of a nation's appreciation of his character, of his principles, and of his work.

The Training College stands on a rising ground on the north side of the city, and commands a picturesque view of Dublin Bay and of the Dublin and Wicklow Mountains on the south beyond the bay. The building is a beautifully-designed structure in the Classic style. The material used is finely-dressed granite, with limestone coins, pilasters, and cornices.

In the strength, perfection, and elegance of the design and workmanship it reminds the observer of one of those fine old mediæval buildings erected in a spirit of enthusiastic devotion to some grand ideal, and thus "St. Mary's," as the Training College is called, stands worthy in a very high degree of the object to which it is dedicated—the preparation for their life's work of the young teachers of the Christian Schools of Ireland.

Mr. John Redmond, M.P., the then recognised spokesman of the Irish Nation, addressing a large assembly at the laying of the foundation stone of the Training College on June 10th, 1900, said :—

" I am glad of the opportunity of showing by my presence how keenly I appreciate the noble work in which the Christian Brothers are engaged, and how anxious I am to pay them any compliment in my power or to do them any service that I can. It seems to me that the class who had the means to enable them to avail themselves of what were called the higher or more expensive educational institutions in Ireland was but a limited one, whereas the class for whom the Christian Brothers catered was the great middle class of the country, who formed the bulk of the population, and upon whose training and education depended the character of our people, and, to a large degree, the future of our nation.

The recent developments in the system of Local Government in this country had placed in the hands of the people enormous power, and had placed on their shoulders enormous responsibilities, and the successful working of the Local Government Act, to which we, Irishmen, can point to-day with pride, was a proof not merely of the natural capacity of our people, but of the magnificent work which the Christian Brothers have been doing in the past. And it ought to induce us all to realise that the necessity for sound training and education would grow greater day by day as this system of Local Government developed, until the time came when probably every interest in this land would be controlled by the trained intelligence of Irishmen.

" If there is one feature connected with the work of the Christian Brothers which more than another appeals to my sympathy and to my heart, it is the course they have taken all through the century in teaching to the youth of Ireland the history of their nation. That branch of education had been

in this country disgracefully neglected. I know that things have improved lately, and in some of the higher educational establishments attention was being given to the subject. Twenty-five years ago, in the highest educational establishments in Ireland, the history of Ireland was not taught to the boys attending, and during all that time to the many thousands of pupils of the Christian Brothers this knowledge of the past history of their country was steadily imparted.

“ If I were to pick out one reason out of many thousands that existed why the Irish race should be grateful to the Christian Brothers, it was because they had done their best to teach the children in their schools the history of their native land.”

Speaking on the same occasion, the Very Rev. Dr. Butler, O.C.C., said :—

“ One of the greatest evils that afflicted our land for centuries was the more than Egyptian darkness of ignorance as prescribed by English law, when in 1800, while Ireland was still dripping from the blood of '98, a gentleman in the south of Ireland, animated by the spirit of Almighty God, and seeing the desolation of ignorance, and likewise availing himself of a little of the pressure that was removed from the Penal Laws, began a school to teach young children in the city of Waterford. They had but to look over the century which had passed for one long record of honest work done in the cause of education, in the truest sense of the word, by the Christian Brothers, founded by that saintly man, Edmund Ignatius Rice.

“ Thirty years after he began the education of youth the English Government for the first time recognised an obligation to come to the assistance of the Irish people, and they established in this country what had been called the National System of Education. They knew too well, from the history of the sixty-eight years that had passed since 1832, what was the real intention of the chief men who carried out that scheme which was called National Education. They knew now that one of the principal men who had been working that scheme worked it for the purpose of perverting the faith of the Irish children. Thanks to the memorable labours, the ability, and the breadth of view of the Archbishop of Dublin (Dr. Walsh), that National System of Education of this country had now commenced a career more in accordance with the ideas of Catholicity and Nationality than ever yet it had within it.

“ But if the National System devised by the English Government for the teaching of our children had within it the principles

of no Faith and no Nationality, the hands that fought against it triumphantly, as they were here that day to attest, were those of the Christian Brothers. They fought for the last sixty-eight years, since the National Board was established, silently, steadfastly, most effectively, in the education of the youth of Ireland, giving them a literary education—giving them what was still greater, a Catholic education—and giving them, combined with these, a thoroughly national education.

“In the darkest hour of their country’s history these men, the Christian Brothers, took up the little ones of the flock of Christ, and devoted their lives to the education and training of the young.”

The Training College was ready for occupation in 1904, and since then it has been filled to its utmost capacity with generous Irish boys aspiring to membership of the Congregation—boys inspired by the grand old faith and noble charity that carried the Celtic Monks of old across the seas to win souls for heaven. To provide for the numbers applying for admission, the Superiors have opened a new Novitiate at St. Helen’s, Booterstown, where aspirants to the Congregation will receive their religious training. St. Mary’s, Marino, will henceforth be occupied by the young Brothers who have finished their Novitiate and who are doing their professional studies and training for their work in the schools.

Br. Moylan’s term of office as Superior General was a time of great educational activity in Ireland, owing to the establishment of the Department of Agriculture and Technical Instruction in 1900. The Department brought about a revolution in the secondary schools in the country, for, although it was concerned only with the teaching of science, drawing, and manual instruction, yet it required that science teaching and manual instruction should be conducted on practical lines and in specially-equipped laboratories and workshops. New buildings had, therefore, to be erected in connection with most of the schools, the cost in part being provided by the Department and by local councils. In other directions also

there was considerable progress. Extensive additions were made to many of the establishments and new places opened.

Amongst other important events the world-wide celebrations of the Centenary of the Foundation of the Congregation marked a memorable epoch in the Generalship of Br. Moylan.

Describing the religious function in celebration of that historic anniversary in the Pro-Cathedral, Dublin, the *Irish Times* said :—

“ The Pro-Cathedral was yesterday the scene of a remarkable celebration. With impressive ceremony, in the presence of a vast assemblage of the Roman Catholic clergy and laity, the Centenary of the Christian Brothers in Ireland was commemorated. Archbishop Walsh presided over the sacred function, the Lord Mayor and Corporation of the city attended in state, and past and present pupils of the illustrious teaching Order thronged the church.”

Of the same event the *Freeman's Journal* (June 3rd, 1902) says :—

“ The celebration of the Centenary of the Irish Institute of the Christian Brothers yesterday in Dublin was entirely worthy of the occasion. As far as arrangements permitted, the celebration took the shape of a great popular outpouring of admiration and friendliness for the Christian Brothers. Neither the Pro-Cathedral, where the religious celebration took place, nor the Rotunda, where the concert was held, could accommodate the thousands that wished to testify by their presence their gratitude and love for this great Irish Order of religious teachers.”

The enthusiasm displayed in Dublin was not greater than that seen in provincial towns, and in cities in far-distant lands.

Thus of Waterford an eye-witness says :—

“ On Sunday last the Centenary of the founding of the Irish Christian Brothers' Institute was celebrated in this city with all the solemnity, impressiveness, and *eclat* befitting such a historic event. Citizens of all classes vied with each other

in their efforts to make the occasion one which will for all time linger in the recollection of all who participated in it."

The *Advocate*, an Australian Catholic weekly, writes :—

" In St. Patrick's Cathedral, in Melbourne, a congregation of 7,000 assembled on Sunday to testify their esteem for the Christian Brothers. If any proof were needed of the respect in which the Christian Brothers are held in Melbourne it was abundantly afforded on Sunday, when the first Centenary of the foundation of the Order was celebrated in the Metropolitan Cathedral. Not often since the memorable 31st October, 1897, when the Cathedral was opened, had so large a congregation assembled within the noble temple as that which filled every inch of available floor space on Sunday last."

In the principal Australian towns, in India, America, and South Africa, similar functions were held. From Rome came the blessing of the Holy Father, and from Armagh the warmest felicitations and blessings of Cardinal Logue. The Archbishop of Dublin took the most cordial interest in the event, while the Hierarchy and civic authorities voiced the sentiments of the Irish Church and the Irish Nation.

The Congregation suffered a severe loss in March, 1904, by the death of Br. Burke. For fifty years the name of Br. Burke was identified with the famous North Monastery Schools in Cork, and the reputation of these schools during that period was in no small measure the result of his fine conceptions of education and of his initiative in introducing into the schools the best forms and principles of instruction. Br. Burke was so much the exponent and embodiment of the system, methods, and entire spirit of the Christian Brothers' Schools that their history and characteristics might be faithfully mirrored in an account of his life's work.

Born in Limerick in 1834, he spent his boyhood in the monastery schools of his native city, and at the age of eighteen entered the Novitiate at Mount Sion. When his training for the religious life and for the work of the schools was completed

he was sent to Our Lady's Mount, Cork, where he was destined, during the next half-century, to do great things for religion and education. From the beginning he threw himself into the work of the schools with characteristic devotedness and energy. Being endowed with fine and varied talents, and being of studious habits, he quickly acquired an extensive and precise knowledge of many subjects, while his ardour in study was not greater than his desire to impart information to others. His interest embraced old and young. To diffuse knowledge among the men of the city he organised Sunday lectures on scientific subjects, and his popular treatment of these subjects created so much interest in his lectures that the spacious rooms of the North Monastery Schools were filled with men of varying ages eager to learn from so able a master. On these occasions he sometimes entertained his audience with experiments, showing many of the processes involved in the manufacture and preparation of things used in everyday life. On week days he was busy with his boys in the science rooms and laboratories, which he had furnished with all apparatus required for complete and thorough instruction in practical physics and chemistry. To these laboratories were added rooms for metal-work and manual instruction in wood-work.

Another means he adopted for communicating information to the boys of the school and the adult population of the city was a well-furnished museum, into which he had collected an extraordinary number of specimens of minerals, birds, animals, and fabrics of various descriptions in their different stages of manufacture. On Sundays it was usual to see groups of men moving round the class-rooms observing closely these objects, which were displayed and classified in beautifully-designed glass-cases, and discussing their origin, production, and uses.

Quick to discern new possibilities of improving education and of raising the standards of instruction, he hailed with satis-

faction the establishment of the Intermediate System and of the Department of Science and Agriculture. No one was more ready than he to adapt or modify his methods of teaching and organisation to new arrangements or changed conditions.

His ability and his capacity to give a lead in education were recognised by the best thinkers and workers in the same field, hence his advice and opinions were sought and valued. Gifted with a kindly disposition, and blessed with a noble spirit of toleration and sympathy, he readily saw the point of view, or the limitations, of those who differed from him, and respected their convictions. His evidence before several Royal Commissions on Intermediate, Technical, and Manual Education reveals a rare gift of clear thinking, of sound judgement, and precise expression, seasoned with an element of moderation which rendered him irresistible. This charm, of which he was himself quite unconscious, won for him universal confidence, and for his many noble projects general support. Non-Catholics, as well as Catholics, gave him liberal assistance whenever he appealed to the public on behalf of his big undertakings for the extension or equipment of his lecture-rooms at Our Lady's Mount. Through the helps for education introduced by Br. Burke, and the splendid organisation and methods of teaching which he fostered, the North Monastery Schools took and held a leading place among the great secondary schools of the country. In these schools the highest literary education was enhanced by thorough teaching in practical science, technical instruction, and manual training. Thus Our Lady's Mount presented a very complete scholastic institution equipped for efficient work in every department, and in much of this Br. Burke was a pioneer in the fullest sense, as his methods, equipment, and aims pre-dated by many years what later developments have made general.

An English gentleman, who was a member of a Royal

Commission on Manual Instruction (Ireland), visited the Cork schools, and, on seeing the work done there, said :—

“ Instead of sending an Irish Commission to visit our English schools, an English Commission ought to be sent here to visit this establishment.”

The tragic circumstances under which his useful life came to an end evoked universal regret and sympathy. He was run over by a cab while crossing a street in Cork, and died a week later. When the accident was announced, hundreds of telegrams and letters of sympathy poured into Our Lady's Mount.

One Protestant gentleman wrote :—

“ Mr. Burke has left an impression on me that time can never efface. I feel I have lost the dearest and best friend ever a man had, and one impossible to replace. Mr. Burke was the best, kindest, and most lovable Christian man of our time.”

This was the sentiment inspired by Br. Burke in all who knew him.

Sir Horace Plunkett wrote :—

“ The extent of the services which Br. Burke rendered to Ireland in his day and generation will not be fully appreciated, except by those who came under his immediate personal influence, until the educational principles which underlay his life's work have had a further and wider application among our youthful fellow-countrymen. All those who were intimately acquainted with his work, and those who, like myself, had only an intermittent glimpse of it, realised how great a man he was, and what a splendid example he set to all those who were striving to improve the opportunities of the Irish people for living, working, and prospering in their own country.”

The loss of Br. Burke was felt specially by the Superior General, who had been associated with him in the work of the schools in Cork for many years.

Though frail in health, Br. Moylan had directed the Congregation for five years with praiseworthy devotedness, and promoted its welfare in many directions, but now he felt his strength was no longer equal to this responsibility. Accordingly he called a General Chapter in 1905, and tendered his resignation, which the Chapter accepted with regret and with a cordial expression of gratitude for his services. He died one year after his resignation.

The esteem in which Br. Moylan was held may be learned from the many newspaper articles, resolutions of public bodies, and letters of sympathy written when his decease was announced.

The Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore, writes :—

“ He entered on the work of his life at Our Lady’s Mount only a very short time before I entered on mine at the Cathedral close by, and from the beginning I cherished for him feelings of reverence for his virtue, and admiration and gratitude for his noble work in Catholic education. You have lost a most devoted religious, and the cause of Catholic education in Ireland the flower of its teachers and organisers.”

The Lord Mayor of Cork :—

“ Ireland is poorer to-day by the loss of so noble-minded a man. Oh, how many of his pupils will offer up a prayer for him in their distant homes, scattered all the world over. The city by the Lee can never forget his worth.”

Mr. D. F. Giltinan, Cork, wrote :—

“ As one who was privileged to claim the friendship of your late Superior General, I can realise the tender affection and profound regard which united him to his brethren in religion, while they looked up to him as the true ideal of the Christian teacher and devoted benefactor of Irish youth whom he loved and served.

“ A bereavement such as this is, indeed, the occasion of condolence with not merely a Community, however intimately identified with him who is mourned, but with a nation amongst whose greatest benefactors he was justly reckoned.”

Sir Robert Blair, M.A., Chief Executive Officer of the London County Council, and some time before Director of Technical Education in Ireland, wrote :—

“ I had many occasions of meeting Rev. Br. Moylan in Dublin in connection with the work of the Christian Schools, and I can say that his high personal qualities always commanded the greatest respect and veneration. His transparent piety and goodness of heart always had the better of me, and I feel that in proportion as the Christian Brothers' Order contains men of such great and eminent personal worth, the Order will remain one of the most valuable assets in Irish education.

“ I feel I must write to express my sympathy with the Order in the great loss it has sustained. If you can spare a photograph, I should like to have one alongside of Br. Burke's, which has a foremost place in my study, and will have so long as my study lasts.”

The *Freeman's Journal*, while stressing the virtues and ability of Br. Moylan, and the loveliness and nobility of his character, touches on some of the effects of the labours of the Congregation on education generally in Ireland :—

“ The Christian Brothers have sustained an irreparable loss in the death of Br. Moylan, late Superior General of the Order. The loss is not theirs alone. All Ireland is poorer by his death. Even that great Order which has chosen religious education as its mission all the world over, and nobly vindicated its choice, has never produced a man more worthy of admiration and love. He was the ideal Christian Brother. It would be hard to find higher praise. It implies a rare combination of character and ability. A clear intellect, a strenuous zeal, a profound humility, and an all-embracing gentleness, made Br. Moylan a model for the imitation of colleague and pupil.

“ Ireland has, indeed, good reason to be proud of her Christian Brothers, whose labours and good works have extended to every corner of the globe, but are most fruitful at home. To the advocates of secular education the unrivalled success of the Christian Brothers is the most effective of all replies. Their labours and their triumphs have demonstrated that learning and religion go hand in hand. Quite recently complaint was made that endowed Protestant colleges were handicapped in competition with schools and colleges of a faith where the teachers, however able and learned, were vowed to holy poverty. Many Intermediate schools of the Protestant Church make

the same complaint of the Christian Brothers, whose boys, year after year, swept away the chief prizes.

“ In primary education they stand supreme. It would be hard, indeed, to estimate the debt of gratitude that Ireland owes to this illustrious Order, whose unselfish and increasing labours have done more than any other influence to combat the Ascendancy conspiracy which would make Catholic Irishmen mere hewers of wood and drawers of water in their own land.

“ It was the fear of the Christian Brothers that made sectarian railway companies so reluctant to make competitive examination a condition for entrance to their employment. The wonderful success of the Christian Brothers’ boys has justified that fear. It is not so long since a Protestant Bishop urged on his people the necessity at last of going in seriously for education, lest the Christian Brothers’ boys should drive them from the monopoly of public place and salary which they have hitherto enjoyed. Bound by vows of poverty, celibacy, and monastic rule, renouncing the dignity and honour of priesthood, the Christian Brothers devote their whole life to the arduous work of education. For the work’s sake they work, with no hope or thought of personal emolument or honour.

“ To reach the highest place in such a Brotherhood, not in rank merely, but in zeal and self-devotion, was an arduous task. That task Br. Moylan accomplished. Born and educated in Tuam, County Galway, he was no more than fifteen years old when he entered the Order to which he was indebted for his early education. In 1865 he was sent as a teacher to Cork, where he laboured for thirty-three years, winning the reverence of generation after generation of pupils, whose success in school and in after life his strenuous and devoted labours had secured. From the highest position in the great Cork school he was called to Dublin to fill the supreme position of Superior General of the Order.

“ By universal consent there was never an abler Superior, and assuredly there was never one more universally beloved.”

In giving these extracts our purpose is to show how worthy successors of Edmund Ignatius Rice have fostered and perpetuated his noble work, and to lead our readers to the thought of the extent to which his courage and generous spirit have reacted on the intellectual and religious life of Catholic youth through the Congregation which he founded.

CHAPTER XXX.

BR. JAMES CALASANCTIUS WHITTY SUCCEEDS BR. MOYLAN—
WIDE KNOWLEDGE OF THE CONGREGATION—ORGANI-
SATION OF SCIENCE AND MANUAL SCHOOLS—FOUNDA-
TIONS IN ENGLAND—ESTABLISHMENTS IN AMERICA—
RIGHT REV. MONSIGNOR POWER—PROVINCE FOUNDED—
COMMENDATORY LETTER FROM POPE PIUS X.—BR.
WHITTY RESIGNS AFTER FIFTEEN YEARS' DEVOTED
SERVICE.

On the resignation of Br. Moylan in 1905, Br. James Calasanctius Whitty was elected Superior General. His election was received with great satisfaction throughout the Congregation, as he was well known and highly esteemed by the Brothers. In 1899 he visited India and Australia, and had the unpleasant experience, on his return journey, to be shut up in Kimberley during the siege of that town by the Boers.

He administered the affairs of the Congregation for fifteen years with ability, devotedness, and zeal, and with success in no way inferior to his great predecessors. The requirements of the newly-established Department of Science and Agriculture created no small difficulty in an organisation so numerous and so widely extended as the Christian Brothers. Through the energy and resource of the Superior General and his Council, supported by the co-operation of the Brothers in all the Communities, in a short time almost every school of theirs in the country had its science and manual instruction rooms fully equipped.

During Br. Whitty's Generalship many foundations were made in Australia, America, India, and England, and very special attention was given to the selection and training of aspirants to the Congregation.

We have seen how the multitudes of Catholic children in England's populous centres, who were perishing through want of religious instruction, touched the heart of Edmund Ignatius Rice, and excited his sympathy, so that he sent his Brothers out to rescue and save them even in the infancy of his Congregation. During his lifetime numerous foundations were made, and for forty years the Brothers laboured with great profit in England. Circumstances arose which compelled them to withdraw from the English schools, but in 1895 this mission was again opened to them. Since then applications for Communities of Brothers to conduct secondary schools and higher elementary schools have poured in on the Superior General with embarrassing frequency. There is a great field for Catholic educators in these English schools. The Brothers have established colleges in Prior Park, Bristol, Liverpool, Great Crosby, and Blackpool. In 1926 they opened a Novitiate at St. Mary's, Eastham, in Cheshire, where the aspirants to the Congregation will be prepared for their work in the schools of England.

The extension of the Brothers' work in the United States is due in no small measure to the Very Rev. Monsignor Power, of All Saints, New York. Monsignor Power was a Waterford man, and carried with him to the New World Waterford's traditional love and veneration for Edmund Ignatius Rice. Hence he cherished the hope that he would one day see schools of the Congregation not only in his own parish, but throughout the United States and Canada. For this he laboured with unflinching ardour for many years, and God blessed his efforts.

In 1906 the Brothers took charge of the boys' school in All Saints, and soon after they opened "All Hallows Institute" in the same parish. On the introduction of the Brothers into All Saints they were received with unbounded cordiality by

the Catholics of the parish. Eloquent, indeed, were the words of welcome then addressed to them, and consistent and generous has been the support ever since accorded to them by their distinguished patron and his faithful people.

The Novitiate of the American Province was opened on September 8th, 1915, in a rented house at New Rochelle, New York. Soon the number of candidates applying for admission made it imperative to seek a larger building. The kindness of Cardinal Farley, who allotted a part of his summer residence at Orienta Point, Mamaroneck, N.Y., for the use of the novices, provided temporary accommodation.

In 1921, the Provincial, Br. Joachim Ryan, acting on the advice of and aided by his good friend Monsignor Power, purchased a fine property on the west bank of the Hudson, where the Novitiate of the American Province has now found a permanent home. In the words of Monsignor Power, addressed to the novices :—

“From this place the Brothers will go into the class-room, which is their church, their pulpit, where, day by day, they will labour for the extension of the Kingdom of Christ, and spread the Gospel. Here they will be modelled to conform to the noble type they have in their holy Founder, Edmund Ignatius Rice, one modelled so perfectly on the Supreme Ideal and Model, Jesus Christ. He, the saintly Brother Rice, may say to each one of the Brothers : ‘ Be ye imitators of me, as I am of Christ.’”

“What a sublime vocation is that of a Christian Brother ! He is, as it were, a Divine artist in his studio, impelled by Divine grace that suffuses his soul with enthusiasm in his labour to mould the plastic soul of the young child to conform to the great type of human perfection, Jesus Christ. But such a life calls for great self-sacrifice, humility, patience, self-denial, and obedience. From the mere human point of view such a life of self-sacrifice, of self-immolation, and self-abnegation is altogether incomprehensible to worldlings who spend their lives in the pursuit of happiness, pleasure, and ease.

“How different the spiritual vision and outlook of the Christian Brother, whose life is filled with deeds of greatest heroism and self-denial, and whose heart is cheered with hope of a glorious

future in his heavenly home. He can truly say, in the words of Tennyson :—

‘ I muse on dreams that shall not cease,
Pure spaces clothed in living beams,
Pure lilies of eternal peace
Whose odours haunt me in my dreams.’ ”

In an obituary notice the *American News* says :—

“ It was as an educator Monsignor Power earned special distinction. Realising that his beloved native Ireland was the home of scholars as well as saints, he went there for the staff to direct the boys’ department of his parochial school. The success of the cultured Christian Brothers of Ireland in that work is recognised the country over. Next came the opening of All Hallows’ Collegiate Institute, and later fine schools at New Rochelle and elsewhere. Everywhere the Irish Christian Brothers won the respect and the esteem of all classes by their personal charm, and they earned the warm commendation of friends of learning by their achievements as educators.

“ Monsignor Power, by introducing this splendid body of teachers into this country, did a service to the nation as well as to the Church. His career as a model pastor will be equalled by many of his younger priestly confrères, but what he accomplished by bringing the Irish Christian Brothers here will make him a historic personage in the great Archdiocese of New York.”—(*The American News*.)

The Superior General and the whole Congregation were gratified and encouraged by the reception in February, 1912, of the following letter from the Holy Father Pope Pius X. :—

PIUS PP. X.

TO HIS BELOVED SON, JAMES CALASANCTIUS WHITTY,
SUPERIOR GENERAL OF THE IRISH RELIGIOUS INSTITUTE
OF CHRISTIAN BROTHERS.

BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION.

The religious family which you govern merits truly the highest commendation for the earnestness with which, for so long a time, its members have devoted themselves to the education of youth on sound and proper principles. We esteem highly, Beloved Son, this charity of yours, which is

exercised in the Christian education of the young whom We love so fondly. For We clearly understand that such charity conduces, in the highest degree, to the welfare of Church and State, since an abundant supply of high-charactered citizens contributes to the well-being and glory of both. In these times, especially, when we see that the young are instructed in public schools in such a manner that, even though error may not be mingled designedly with the lessons, yet no instruction is imparted in regard to God or Christian morals, be assured that your merit is very great, since you promote the eternal salvation of all those whom you ennoble by your teaching in religion and secular learning. For, indeed, the precepts of religion, when properly imparted early in life, are like those good seeds which, after they have been sown, will not fail to bear good fruit, even in the hearts of those whom unruly desires unhappily lead astray—the fruit, at least, of a return, at length, to virtue.

We, therefore, Beloved Son, exhort you and your Brethren to continue to apply yourselves zealously to these most praiseworthy works in which you are engaged. Great, indeed, is the harvest that is spread out before you, when, almost everywhere, so many stumbling-blocks are thrown in the path of the young. Let it be, therefore, your first care to maintain in a flourishing condition your Novitiates and Preparatory Houses by the reception of many young men, who, distinguished for virtue and learning, may supplement the ranks of the Brothers.

And since the cause you uphold is of so great importance as to be of paramount interest to everybody who is inflamed by love of religion and country, We commend these Houses most earnestly to all good people, but especially to the Bishops, parish priests, and heads of families, who should be, before all others, the foremost in helping you.

And in order that this desired object may be attained, We implore the assistance of Heaven for you, and in testimony of Our goodwill, most lovingly in the Lord, We bestow the Apostolic Benediction on you, Beloved Son, on the Religious Brethren who are under your care, and on all the youths who attend your schools.

Given at Rome from St. Peter's, the 20th day of February, 1912, in the ninth year of Our Pontificate.

PIUS PP. X.

The Golden Jubilee (1915) of Br. Whitty's entrance into the Congregation was availed of by the Brothers and his old pupils and friends to express their admiration for his many

virtues, and their high appreciation of the services he had rendered to education and religion during fifty years. These expressions of high regard came from widely-separated regions. From the western seaboard of America, from the Eastern States and Newfoundland, from India, South Africa, and Australia, came messages of affectionate and reverent greetings. The home countries, through their civic corporations, voiced the sentiments of esteem in which Br. Whitty personally and the cause of Catholic education, of which he was an illustrious exponent, were held. From the Sovereign Pontiff came the following gracious message :—

On this most auspicious occasion of your fiftieth anniversary of the religious profession, the august Pontiff, calling to mind your very many services on behalf of the Christian education of youth, lovingly imparts to you the Apostolic Benediction, which he benignly extends to the whole Congregation.

✠ CARD. GASPARRI.

The words in which Br. Whitty addressed the Brothers assembled in Marino on that occasion express the guiding principles of his edifying life :—

“ With you I fully recognise the importance of the dual function of our Congregation—the sanctification of its members and the religious education of youth. I would wish the Brothers to ponder deeply, and ever bear in mind, this two-fold work of our religious life, and to realise the sublime and meritorious nature of the Apostolate in which we are engaged ; for, I believe, no work in the Church promotes more directly the glory of God and the salvation of souls than the Christian and religious education of the young.”

CHAPTER XXXI.

BR. P. J. HENNESSY SUCCEEDS BR. WHITTY—LONG EXPERIENCE IN GOVERNMENT OF THE CONGREGATION—REVISED CONSTITUTIONS APPROVED BY HIS HOLINESS POPE PIUS XI.—IRISH PROVINCE ESTABLISHED—NEW NOVITIATE, BOOTERSTOWN—FOUNDATIONS IN CHINA—BR. HENNESSY VISITS ROME—CONNECTION OF THE BROTHERS' SCHOOLS WITH ELEMENTARY SYSTEM OF EDUCATION—LIST OF ESTABLISHMENTS AND DATE OF FOUNDATION.

In the General Chapter of 1920 Br. Whitty sought relief from the too heavy responsibilities of his high office, and Br. Patrick Jerome Hennessy was elected to succeed him. Br. Hennessy had been an Assistant to the three preceding Generals, hence the problems of government are not new to him.

The General Chapter of 1920 will be memorable for having formulated Constitutions for the Congregation revised in accordance with the Canons of the Codex recently promulgated. The Holy Father, in granting his approbation to these Constitutions, addressed the following gracious letter to the Superior General :—

PIUS PP. XI.

TO HIS BELOVED SON, PATRICK JEROME HENNESSY, SUPERIOR GENERAL OF THE CONGREGATION OF THE CHRISTIAN SCHOOLS OF IRELAND.

BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION.

Your Institute, which was founded in Ireland in 1802 by Edmund Ignatius Rice, and canonically confirmed eighteen years later by Our Predecessor, Pius VII., of immortal memory, by the bounty of God, from small beginnings, has spread so widely in the course of time, that to-day it has many foundations in almost every part of the world ; and their number would assuredly be largely increased if the supply of subjects were

adequate to meet the requests and needs of Bishops everywhere for the opening of new Houses.

But, Beloved Son, it is not to be wondered that your work is so highly esteemed by all, when, on the one hand, are considered the praiseworthy and skilful methods whereby you imbue the young with learning and the love of religion, and, on the other, how you train them to be good citizens and honourable men.

We feel sure that We have given you fresh motives of zeal for greater achievements by the approval We gave lately to the new Constitutions of your Congregation: Constitutions not only conforming to the Codex, as was proper, but so adjusted as to meet the need for wider extension of your Congregation, and to harmonise much better with the conditions prevailing in those places where it is already established.

Wherefore, Beloved Son, the obligation of tending to sanctity and perfection of life, which is incumbent on each individual member, requires you to preserve and maintain these Constitutions with the utmost care. For, of a truth, those who neglect to aim at perfection are, by that very fact, altogether unfit for, and incapable of, the virtuous education of the young.

We would wish the religious of whom you are the Superior General to reflect frequently that those who are called by God to teach the young have a most exalted and beneficent vocation. By labouring zealously in the discharge of the duties of their calling, regarding only the glory of God and the salvation of souls, they will certainly bind to themselves, as He promises expressly, Jesus Christ, the most loving friend of innocent children.

We desire, therefore, that as many aspirants as possible may flock to your Congregation, and that they, inspired by the Spirit of God, may labour wholeheartedly in your noble work. Thus, through the increase in the number of Christian teachers, the hope of Christianity for the future may increase, to the immense advantage of Church and State.

Meanwhile, as a presage of heavenly gifts and a token of Our paternal goodwill, We most lovingly impart to you, Beloved Son, and to the entire Congregation the Apostolic Benediction.

Given at Rome at St. Peter's, the twenty-third day of May, 1923, in the second year of Our Pontificate.

PIUS PP. XI.

One of the first effects of the Constitutions approved by His Holiness Pope Pius XI. was the establishment of all the Houses in Ireland as one Province. Hitherto these Communities

were governed directly by the Superior General, but henceforth they will be under the direction of a Provincial. Br. Joseph Stapleton was appointed the first Provincial of Ireland in 1923, and was re-elected to that office by the Provincial Chapter in 1925. The Provincial and his Council reside at St. Helen's, Booterstown, Co. Dublin, where the Novitiate for the Irish Province is situated. This fine property was purchased in 1925, and the Novitiate was transferred to it the following year.

Soon after his election Br. Hennessy received an earnest request from Fr. Blowick, the Superior of the Maynooth Mission to China, to send out some Brothers to establish a secondary school in Han Yang, the capital of the Mission. Such a proposal carried with it a strong appeal to the old missionary spirit which still lives in the heart of the Celtic monk, and the sons of Edmund Ignatius Rice in Ireland and in distant Australia were aflame with that glowing zeal to spread the faith in pagan lands which carried their countrymen in ages past across the broad plains, through the dark forests, and over the lofty mountains of Central and Southern Europe. Hence, when it became known among the Brothers that the Superior General had accepted Fr. Blowick's invitation, volunteers for China came forward in such numbers that selection among so many worthy men was a matter of some difficulty. In 1921 three Brothers from Ireland and one from Australia arrived in Han Yang, and quickly acquired sufficient acquaintance with the language to enable them to begin their work among the young. Four more went out in 1923, and the Brothers have already two schools in operation, with an attendance of two hundred and seventy-five.

In the midst of many pressing cares Br. Hennessy found time to visit the Brothers in Rome in 1923, and was received in private audience by the Holy Father, to whom he presented

the following statement, which His Holiness read with many expressions of satisfaction. When the private audience terminated, the Brothers of the Community in Rome were admitted to the presence of the Holy Father, who addressed them in a most paternal and impressive manner.

SUPERIOR GENERAL'S STATEMENT TO THE HOLY FATHER.

Most Holy Father,

Prostrate at the feet of Your Holiness, I offer You my sincerest thanks for the venerated and gracious letter which Your Holiness recently deigned to send me on the occasion of the definitive approval of our Constitutions and in commemoration of the opening of the second century in the life of our Congregation, since its approbation by Your Predecessor of holy memory, Pius VII.

I am pleased to be able to inform Your Holiness that with God's blessing, and the never-failing benevolence of the Holy See, the Congregation of the Christian Brothers of Ireland, instituted by our venerated Founder, Edmund Ignatius Rice, for the Christian education of youth, counts now many Houses, not only in Ireland, but also in England, Canada, Newfoundland, Australia, New Zealand, India, China, South Africa, Gibraltar, Rome, and even in the United States of America.

Permit me, Your Holiness, to offer You, in my own name and in the name of all my Brothers in Religion, the expression of our filial homage, and to assure Your Holiness that our best efforts will ever be directed to awakening in the hearts of our pupils love of God, devotion to Most Holy Mary, and the most loyal attachment to the Holy See.

Begging Your Holiness for the Apostolic blessing for myself, for all my confrères, and for the cause which we unworthily serve, with feelings of the profoundest veneration kissing the sacred foot.

Your Holiness's most humble and most obedient servant,

BR. JEROME HENNESSY,

Superior General.

HOLY FATHER'S WORDS ADDRESSED TO THE BROTHERS.

It is not only with feelings of much joy, but also with special paternal gratitude that We bless you, dear Brothers, and the great Congregation you represent.

We feel grateful to you and your Brothers for the splendid work you do for the little ones of Our flock, for they are all Our little children. Yours is a noble work, indeed : the formation of good Christians and worthy citizens, a work of the highest importance for the Church and State.

The Congregation of Christian Brothers does this work, and does it efficiently in many lands. We are pleased to learn from the Superior General of the new Foundations in England, America, and South Africa.

We bless from Our paternal heart all the Brothers, the pupils and works of the Congregation, all the Houses, from the oldest Foundations to the most recent, and We also bless your future Foundations.

To you, however, who are gathered about Us to-day, and who labour with Us here in Rome, We impart a Special Blessing, for if all the little ones are dear to Us, those of Rome have first place in Our affections. May your schools ever grow in number, so that the good work may ever increase, and with this intention and as a pledge of future reward We lovingly impart to you and to all the members of your Congregation the Apostolic Benediction.

The establishment of a native government in Ireland in 1922 led to many radical changes in the various departments of administration. One of the earliest of these, and not the least important, was the unceremonious dissolution of the National Board. If the country needed a demonstration that the old order had passed, nothing more convincing or more dramatic could have been devised than the manner in which the Board, which had for well nigh a century dominated primary education in Ireland, was summarily relieved of its responsibilities.

The reader will have seen how in its very early years the Christian Brothers rejected the so-called National System, and refused to accept Government grants for their schools. They consistently held that the policy of the Board was opposed to the principles which should permeate the school life of the Catholic child. Nor could the Christian Brothers of Ireland ever admit that Irish youth should be brought up in

ignorance of their country's history, nor that the instinct of patriotism should be assiduously suppressed in the education of the manhood of the nation. They turned for support to the people of Ireland. Unstintedly and unfailingly has that support been accorded. Gratefully to-day may the Christian Brothers say :—

“Blessed for ever are they that relied
On Erin's honour, and Erin's pride.”

The abolition of the Board and the educational policy of the Irish Government opened the way for the entrance of the Christian Brothers' Schools into the Government system. The restrictions which had for such a long time excluded them from participation in the grants administered by the National Board no longer operated, and the heads of the Department met the readjustments required by the situation in a just and sympathetic spirit.

There is no doubt but the inclusion of such a distinctive type of school as those of the Christian Brothers in the National System will have salutary results on Primary Education in Ireland. The character of the Christian Schools will be maintained unchanged, and that co-ordination of Primary and Secondary Education, which is so valuable a feature of these schools, will in no way be impaired.

In this volume we have tried to set out in some detail evidence of the far-reaching and beneficent effects of the work of Edmund Ignatius Rice and his Congregation on the intellectual training, the national sentiment, and religious spirit of Catholic youth in our own and other countries since the beginning of the nineteenth century down to our day.

As much as space permitted we have allowed responsible and intelligent observers of the aims, method, and spirit of Edmund Rice and the Christian Brothers to testify. We have

specially selected evidence of the results of their labours from official sources, such as the Reports of Royal Commissions on Education, the statements of officers of government departments or of eminent ecclesiastics, and of gentlemen prominent in public life, whose considered judgements and opinions are calculated to carry conviction.

Any reader who has perused the Life of Edmund Ignatius Rice as here depicted will be able to follow the development of a grand and generous ideal from the year 1800 down to the present time, and will see how the tiny seed planted in Waterford has grown to a great tree and spread its fruitful branches over seas and continents, east and west and north and south, even to the far Antipodes, supplying the life-giving fruit of religious education to many thousands of young minds, thereby fortifying them against the dangers of vice and error, and lifting young manhood to higher spheres of thought and conduct, to better and truer conceptions of life's purpose and responsibilities. Such are the world-wide and abiding effects of the noble character, the splendid self-sacrifice, and high ideals of Edmund Ignatius Rice.

Establishments of the Christian Brothers in the Year 1926.

IRISH PROVINCE.

ARCHDIOCESE OF DUBLIN—

St. Mary's, Marino.
St. Mary's, Marino, Training College.
St. Helen's, Booterstown, Novitiate.
St. Joseph's, Baldoyle (Jun.).
St. Mary's, Marino, Primary School.
St. Patrick's, Baldoyle (Sanatorium).
St. Joseph's, Fairview.
The O'Brien Institute, Fairview.
O'Connell School, N. Richmond Street.
St. Laurence O'Toole's.
St. Mary's Place.

St. Columba's, Gt. Strand St.
St. Kevin's, Synge Street.
St. Nicholas's, Francis Street.
St. Andrew's, Westland Row.
St. James's, James's Street.
Golden Bridge, Inchicore.
North Brunswick Street.
St. Vincent's, Glasnevin (Orphanage).
St. Joseph's, Cabra (Deaf Mutes)
Artane Industrial School.
Carriglea Park Industrial School.

DUN LAOGHAIRE—

St. Michael's.

ATHY—

St. John's.

DIOCESE OF MEATH.

MULLINGAR—

St. Mary's Collegiate School.

KELLS—

St. Joseph's.

TULLAMORE—

Classical School.

DIOCESE OF OSSORY.

KILKENNY—

St. Mary's.

CALLAN—

St. Ignatius's.

DIOCESE OF KILDARE.

CARLOW—

St. Mary's.

MONASTEREVAN—

St. Evin's.

MARYBOROUGH—

St. Mary's. •

NAAS—

St. Patrick's.

PORTARLINGTON—

St. Joseph's.

KILCOCK—

St. Joseph's.

DIOCESE OF FERNS.

WEXFORD—

St. Joseph's.

St. Patrick's.

ENNISCORTHY—

St. Mary's.

NEW ROSS—

Mount St. Joseph.

GOREY—

St. Joseph's.

DIOCESE OF CORK.

CORK—

Our Lady's Mount.

Sullivan's Quay.

Blarney Street.

College, Patrick's Place.

DIOCESE OF KERRY.

TRALEE—

St. Mary's.

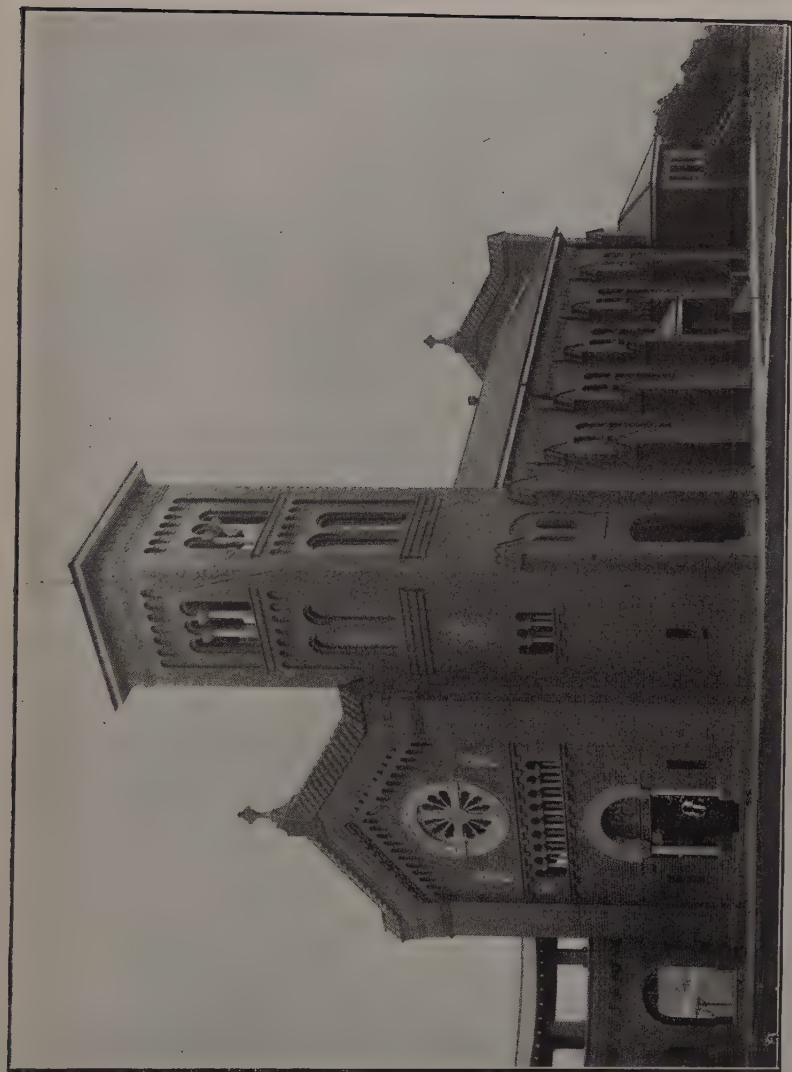
St. Brendan's Industrial School.

CAHIRCIVEEN—

St. Mary's.

DINGLE—

St. Joseph's.



NOVITIATE CHAPEL,
Sydney, Australia.



COLLEGE CHAPEL, PRIOR PARK,
Bath, England.

SOME AUSTRALIAN BUILDINGS.



Study Halls. Dormitory. Chapel.
ST. JOSEPH'S COLLEGE, NUDGE, QUEENSLAND.



Chapel. Front of College.
ST. JOSEPH'S COLLEGE, NUDGE.



ST. JOSEPH'S COLLEGE, NORTH MELBOURNE.



ST. PATRICK'S COLLEGE, LAUNCESTON, TASMANIA.



MONASTERY, ST. LAURENCE'S, SOUTH BRISBANE



ST. MARY'S CATHEDRAL SCHOOL, SYDNEY.

DIOCESE OF WATERFORD.

WATERFORD—

Mount Sion.
St. Patrick's.
St. John's.
College, Waterpark.

TRAMORE—

St. Otteran's.

DUNGARVAN—

St. Joseph's.

LISMORE—

St. Carthage's.
Collegiate School.

CARRICK-ON-SUIR—

Mount St. Nicholas.
St. Mary's.
Collegiate School.

CLONMEL—

High School.
SS. Peter and Paul.
SS. Mary's, Irishtown.

ARCHDIOCESE OF CASHEL.

THURLES—

St. Joseph's.

TIPPERARY—

St. Mary's.

CASHEL—

St. Joseph's.

DOON—

St. Fintan's.

DIOCESE OF LIMERICK.

LIMERICK—

St. Michael's Place.
St. John's.
St. Mary's.
St. Munchin's.
St. Joseph's Industrial School.

ADARE—

St. Joseph's.

GLIN—

St. Joseph's District School.

DIOCESE OF CLOYNE.

YOUGHAL—

St. Mary's.

MIDLETON—

St. Finbar's.

FERMOY—

St. Patrick's.

MITCHELSTOWN—

St. Mary's.

DONERAILE—

St. Joseph's.

CHARLEVILLE—

St. Joseph's.

DIOCESE OF KILLALOE.

NENAGH—

St. Joseph's.

ENNIS—

St. Mary's.

KILRUSH—

St. Mary's.

DIOCESE OF GALWAY.

GALWAY—

St. Joseph's Industrial School.

ENNISTYMON—

Mount St. Joseph.

ARCHDIOCESE OF TUAM.

TUAM—

St. Patrick's.

BALLINROBE—

St. Mary's.

WESTPORT—

St. Mary's.

LETTERFRACK—

Industrial School.

ARCHDIOCESE OF ARMAGH.

ARMAGH—

St. Patrick's.

DROGHEDA—

St. Joseph's.

Our Lady of Lourdes.

DUNDALK—

St. Aloysius's.

DIOCESE OF DROMORE.

NEWRY—

Mount St. Joseph.

St. Peter's.

Kilmorey Street.

DIOCESE OF DOWN.

BELFAST—

St. Mary's.

St. Patrick's.

St. Malachy's.

Preparatory Trade School.

DIOCESE OF DERRY.

LONDONDERRY—

St. Patrick's.

OMAGH—

Mount St. Columba.

DIOCESE OF CLOGHER.

MONAGHAN—

Mount St. Mary's.

AUSTRALIAN PROVINCE.

NEW SOUTH WALES.

STRATHFIELD—

Mount St. Mary, Provincial
House.

Mount St. Mary, Novitiate.

Mt. St. Mary, Training College.

St. Enda's Juniorate.

St. Joseph's House of Studies.

BURWOOD—

St. Mary's.

SYDNEY—

St. Mary's Cathedral School.

DARLINGHURST—

Sacred Heart School.

PETERSHAM—

St. Joseph's High School.

St. Thomas's Parochial School

NEWTOWN—

St. Joseph's.

BALMAIN—

St. Augustine's.

ROZELLE—

St. Joseph's.

WAVERLEY—

Our Lady's Mount College.
St. Charles's.

PADDINGTON—

St. Francis'.

WOOLLAHRA—

St. Joseph's.

PARRAMATTA—

St. Gabriel's.
Deaf Mute Institution.

GOULBURN—

St. Patrick's College.
SS. Peter and Paul's.

YOUNG—

St. Patrick's.

WAGGA-WAGGA—

St. Michael's.

ALBURY—

St. Joseph's.

TAMWORTH—

St. Mary's.

WOLLONGONG—

St. Mary's.

QUEENSLAND.

BRISBANE—

- St. Joseph's College.
- St. James's.
- St. Lawrence O'Toole's.

NUDGE—

- St. Joseph's College.

MARYBOROUGH—

- St. Mary's.

IPSWICH—

- St. Mary's.

TOOWOOMBA—

- St. Mary's.

GYMPIE—

- St. Patrick's.

WARWICK—

- St. Joseph's.

BUNDABERG—

- St. Mary's.

ROCKHAMPTON—

- St. Joseph's.

CHARTERS TOWERS—

- Mount Carmel College.

TOWNSVILLE—

- Our Lady's Mount.

VICTORIA.

E. MELBOURNE—

- Victoria Parade College.
- St. Kevin's College.
- St. Patrick's School.
- St. Joseph's, Abbotsford.

N. MELBOURNE—

- St. Joseph's College.
- St. George's, Carlton.
- St. Ambrose, Brunswick.

W. MELBOURNE—

- St. Mary's.

ESSENDON—

- St. Joseph's.

CLIFTON HILL—

- St. Thomas's.

S. MELBOURNE—

- St. Mary's High School.
- SS. Peter and Paul's.
- Mount Carmel, Mid. Park.
- St. Vincent's Orphanage.
- SS. PP. Technical School.

ST. KILDA—

- St. Joseph's High School.
- St. Mary's Primary School.

GEELONG—

- St. Mary's High School.
- St. Augustine's Orphanage.

BALLARAT—

- St. Patrick's College.
- St. Alipius' Parochial School.
- St. Patrick's, Doveton Street, Parochial School.

WARRNAMBOOL—

- St. Joseph's.

WEST AUSTRALIA.

PERTH—

St. Patrick's College.
 St. Patrick's Primary School.
 St. Joseph's Orphanage, Clontarf

FREMANTLE—

St. Joseph's High School.
 St. Patrick's Primary School.

KALGOORLIE—

St. Mary's.

GERALDTON—

St. Patrick's.

SOUTH AUSTRALIA.

ADELAIDE—

St. Patrick's High School. | St. Lawrence's.
 Rostrevor College.

NEW ZEALAND.

DUNEDIN—

St. Joseph's.

OMARU—

St. Patrick's Boarding School.

TASMANIA.

HOBART—

St. Virgil's College.
 SS. Peter and Paul's.

LAUNCESTON—

St. Patrick's College.

INDIAN PROVINCE.

CALCUTTA—

St. Joseph's High School, 69
 Bow Bazar Street.

ASANSOL—

St. Patrick's High School.
 St. Vincent De Paul's Male
 Orphanage.

KURSEONG—

Mount Carmel Novitiate.
 Goethals Mem. School.

SIMLA—

St. Edward's College.

CALCUTTA—

St. Joseph's High School.
 St. Joseph's Free School.
 Catholic Male Orphanage.

NAINI-TAL—

St. Joseph's College.

BANKIPORE—

St. Michael's High School.

SHILLONG—

St. Edmund's College.

AMERICAN PROVINCE.

UNITED STATES.

WEST PARK, ULSTER CO.,

N. YORK—

St. Mary's Provincial Ho.

St. Mary's Novitiate.

St. Joseph's Juniorate.

NEW ROCHELLE, N.Y.—

Iona High School.

NEW YORK—

All Saints' School.

All Hallows High School.

Sacred Heart School.

CHICAGO—

High School.

KENT, Washington.

Briscoe Mem. Orphanage.

SEATTLE, Washington.

O'Dea High School.

BUTTE, Montana.

St. Charles' High School.

CANADA.

HALIFAX, N.S.—

St. Mary's College.

VICTORIA, B.C.—

St. Louis's.

VANCOUVER, B.C.—

St. Patrick's High School.

NEWFOUNDLAND.

ST. JOHN'S—

Mt. St. Francis Monastery.

St. Patrick's Hall.

Holy Cross School.

St. Bonaventure College.

St. Raphael's Orphanage, Mount
Cashel.

EXTRA PROVINCIAL HOUSES.

ROME—

Via Marcantonio

Colonna.

Collegiate School.

Free Evening School.

GIBRALTAR—

Sacred Heart School.

St. Joseph's.

Our Lady of Lourdes.

College, Line Wall Road.

EXTRA PROVINCIAL HOUSES—*continued.*

SOUTH AFRICA.

KIMBERLEY, S.A.—

St. Patrick's College.

PRETORIA, S.A.—

St. Gabriel's College.

CHINA.

HAN YANG—

St. Columban's College.

Primary School.

WUCHANG—

St. Joseph's Catholic College.

ENGLAND.

DIOCESE OF SHREWSBURY—

Novitiate—St. Mary's, Eastham,
Cheshire.

BATH—

Prior Park.

Prior Park College and Boarding
School.

SS. Peter and Paul.

BRISTOL—

St. Brendan's College.

LIVERPOOL—

St. Edward's College.

BOOTLE—

Elementary High School.

GREAT CROSBY—

St. Mary's College.

BLACKPOOL—

St. Joseph's College and
Boarding School.

INDEX.

- Abraham, Rt. Rev. Dr., 390.
 Aikenhead, Mary, 179, 182, 304.
 America, Popular Education, 329.
 American Revolution, 17.
 Anne, Queen, 12.
 Agriculture and Technical Instruction, 505.
 Artane, 450.
 Augustinians, 48.
 Augustinian Friar, 41.
 Association, Catholic :—
 Grants to Schools, 267.
 Burial Grounds, 298.
 Australia :—
 Dr. Ullathorne, 364.
 Foundation (First), 411.
 " (Second), 454.
 First Provincial, 458.
 Br. P. J. Barron, 461.
 Catholic Schools, 461.
 Bacon, on the Jesuits, 322.
 Baldoyle, 488.
 Balfour, Graham, 90.
 Balmer, Mr. Commissioner, 473.
 Ball, Mrs., 182, 308.
 Barry, Br. Ignatius, 453.
 Barry J., M.D., 368.
 Basil, St., 6.
 Benedict, St., 7.
 Bernard, St., 7.
 Bethel, Josue, Reminiscences, 202.
 Bianconi :—
 Arrival in Waterford, 65.
 Gratitude to Edmund I. Rice, 66.
 Sir S. Smiles on, 66.
 Mayor of Clonmel, 67.
 Birrell, Mr., on Artane, 451.
 Black, Johnny, 64.
 Blowick, Rev. Fr., 522.
 Bolger, Bryan, 260, 262, 267.
 Borromeo, Charles, St., 9.
 Bossuet on Benedictine Rule, 7.
 Booterstown, 505, 522.
 Bray, Rt. Rev. Dr., 130.
 Bridgeman, Miss, 316.
 Brief of Approbation, 155.
 Bristol, Earl of, 20.
 Broderick, Br. F., 153.
 Burgoyne, General, 17.
 Burke, Br. D., 507.
 Burke, Edmund, 19.
 Burke, Thomas, Liverpool Catholic Schools, 406.
 Butler, Charles, 74.
 Butler, Very Rev. Dr., 504.
 Butler, Simon, 22.
 Cabra, 44.
 Cahill, Br. B., 130.
 Cahill, Mother B., 191.
 Caldwell, Sir J., on Hedge Schools, 50.
 Callan, 45, 49.
 Camaldolese, 8.
 Campbell on Charter Schools, 33.
 Carew, Rt. Rev. Dr., 489.
 Carlisle, Mr., 340, 353.
 Carrick-on-Suir :—
 Foundation, 53.
 In Difficulties, 118.
 Founder's Visit, 196.
 Carthusians, 8.
 Casey, Br. V., 489.
 Catholic Convention, 22.
 Catholic Relief Bill, 19.
 Cattaneo, Most Rev. Dr., on Australian Schools, 456.
 Chantal, St. Frances of, 9.
 Charity, Sisters of :—
 Foundation, 304.
 First School, 305.
 The Cholera, 314.
 Cemeteries, Catholic, 297.
 Centenary of Congregation, 506.

- Charlemont, Lord, 20.
 Christian Schools of France, 9.
 Churchill, Lord R., 354.
 Cistercians, 98, 296.
 Citeaux, 7.
 Clarinbridge, 388.
 Clifden, Lord, 280.
 Cloncurry, Lord, 31, 39.
 Clonmel, 93.
 Clongowes Wood, 160.
 Cluny, 7.
 Columba, St., 413.
 Columbanus, St., 6.
 Connolly, Fr., Australia, 364.
 Commission of Enquiry, Reports on :
 Charter Schools, 35, 221.
 Diocesan Free Schools, 27, 28.
 Erasmus Smith Schools, 30.
 Royal Schools, 28, 29.
 Commission of Enquiry (1825) :—
 Report on Primary Education, 219.
 Br. Dunphy examined, 223.
 Report on Christian Bros., 224.
 Commission (1837) :—
 On Mill Street, 337.
 On Cork, 337.
 Commission, Endowed Schools (1858) :—
 Report of, 439.
 On Limerick Schools, 235.
 Commission, Powis (1868) :—
 Br. A. Grace examined, 356.
 Commission (1870) :—
 Report, 468.
 Press Comments on, 466.
 Commission on Intermediate Education, 483.
 Congregation, Sacred :—
 Reply to Petition for Brief, 97.
 Corbett, Br. Patrick :—
 Preserves House in Carrick, 119.
 Slieve na Mon "Rising," 121.
 Recollections of Edmund I. Rice, 123.
 A talk with the Bishop, 197.
 Corcoran, Dr. S. J., 323.
 Cork :—
 Foundation, 105.
 Our Lady's Mount, 109.
 Founder's Visit, 211.
 Sullivan's Quay, 291.
 Crolly, Rt. Rev. Dr., 333.
 Coward, Mr. Commissioner, 469.
 Cullen, Cardinal, 343, 353, 448.
 Cumberland, R., on Dr. Hussey, 186.
 Curry on Penal Laws, 14.
 Curtis, Rt. Rev. Dr., 289.
 Curtis, S., on Edmund I. Rice, 432.
 Curtis, W. P., 172.
 Davis on Penal Code, 90.
 De La Salle, St. John Baptist, 149.
 De La Salle, Brothers of, 461.
 Doheny, Mr. P. (Westcourt), 437.
 Dollard, Br. Joseph, 371.
 Dominic, St., 8.
 Dopping, Rt. Rev. Dr., on Papists, 13.
 Doyle, Rt. Rev. Dr., on National System, 333.
 Doyle, Mr., Evidence before Commission, 337.
 Drogheda, 289.
 Dublin Corporation, 297.
 Duggan, Br. B., 254, 259, 306.
 Dungannon, 19, 21.
 Dunganvan :—
 Foundation, 94.
 Founder's Visit, 198.
 Brothers leave, 200.
 Fr. Foran (later Dr. Foran), 388.
 Dunne, Rev. J., 237.
 Dunphy, Br. A. :—
 Describes Edmund I. Rice, 95.
 Enters Congregation, 67.
 Work in Limerick, 136.
 Resigns Assistantship, 383.
 Dunphy, Br. B., 153, 259.
 Dwyer, Rev. G., Evidence before Commission, 338.
 Edgeworth, Richard Lovell, 216, 218.
 Educational Ideals (Catholic), 5.
 Educational Ideals, 139.
 Edward, Charles, 16.
 Egan, Rev. M. F., on Patriotism, 264.
 Ellis, Br. Patrick, 115, 160.
 Emancipation Act (1793), 23.

Emancipation Act, Penal Clauses, 272.
 England, Popular Education, 326.
 England, Rt. Rev. Dr., 106, 173.
 Ennis :—

Foundation, 248.
 Reminiscences of Brothers, 249.
 Proposal to close, 291.
 Closed, 392.
 Re-opened, 392.

Ennistymon, 228, 348.
 Eulenberg, 320.

Farley, Cardinal, 516.
 Finn, Br. Patrick, 83, 94.
 Fitzgerald, Br. P., 430.
 Fitzgibbon, Lord Justice, on Intermediate Education, 483.
 Fitzpatrick, Br. L., 459.
 Fitzpatrick, Sir J., on Charter Schools, 34.
 Fitzwilliam, Lord, 23.
 Fleming, Rt. Rev. Dr., 289.
 Flood, Grattan, on Edmund I. Rice, 125.
 Foley, Br. J., 153.
 Fontenoy, 16.
 Foran, D. N., Rt. Rev. Dr., 389, 391, 415.
 Forbes, Dr., on Limerick, 234.
 France, Popular Education, 325.
 France, 17.
 Francis, St., 8.
 Francis Street, 205.
 Franciscan Brothers, 309.

Gardiner, Lord Mountjoy, 19.
 Gasparri, Cardinal :—
 Letter, Newfoundland, 463.
 Letter, Br. Hennessy, 499.
 General Chapters, 159, 276, 311, 346, 386, 397.
 George II., 16.
 George III., 16.
 Germany, Popular Education, 320.
 Gibraltar :—

First Foundation, 374.
 Dr. Hughes, 378.
 Second Foundation, 463.
 Giltinan, D. F., 255, 511.

Goring, Mr., 214.
 Gould, Sir G., 109.
 Grace, Br. Austin, 242, 348, 356.
 Grace, Br. Baptist, 153.
 Grace, Br. Francis, 100, 136.
 Grace, Rev. W., 174.
 Grattan Flood on Ed. I. Rice, 125.
 Grattan, Henry, 21, 24.
 Green, Br. Baptist, 371.
 Griffin, Gerald, 402.
 Griffin, Dr. Dan, 402.
 Grosvenor, Br. T., 83, 113.

Hanover Street, 113, 205.
 Han Yang, 522.
 Harvey, Mr. Commissioner, 468.
 Harris on Persecution, 13.
 Haskins, Rev. G. F., 420.
 Hearn, Br. Joseph, 474.
 Hedge Schools, 49.
 Hennessy, Br. P. J., 520.
 Elected Superior General, 520.
 Letter, Pope Pius XI., 520.
 Booterstown, 522.
 China, 522.
 National System, 524.
 Hennessy, Mrs. (Sister M. Xavier), 305.

Henry VIII., Parish Schools, 25.
 Hierarchy :—

Principle of National System, 331.

Views on National System, 344.

Holy Year (Rome), 500.

Howard, Mr. J., on Charter Schools, 34, 221.

—On Hedge Schools, 50.

Hughes, R. E., on Education, 139.
 Hughes, Rt. Rev. Dr., 379.
 Hussey, Rt. Rev. Dr., 73, 84, 85.
 Hyland, Br. S., on Edmund I. Rice, 372.
 Hyland, Rev. R. H., on Edmund I. Rice, 420.

India, 488.
 Industrialism, 138.
 Ingram, R., on Christian Schools, 337.
 Intermediate System, 164, 482, 484.

James I., Royal Schools, 28.
 James's Street, Dublin, 154, 208.
 Jervis Street, 258.
 Jesuits, 322.

Kavanagh (Inspector, N.S.), Mr., on
 Christian Schools, 438.

Kean, Br. J., 402.

Kearney, Rev. Fr., 385.

Kelly, Rt. Rev. Dr., 197.

Kelly, Br. A., 136.

Kelly, Miss (Reminiscences), 231.

Kenneally, Br. Fabian, 491.

Kennedy, Rt. Rev. Dr., 392.

Kenney, Very Rev. Peter :—

Co-operates with Edmund I.
 Rice, 146.

Brief of Approbation, 155.

Conducts Retreat, 158.

Obligation of Study, 165.

Sketch of, 167.

Kildare, Marquis of (Commission),
 234.

Kilkenny, 45.

King, Mr. Commissioner, 469.

King, Mrs. (Presentation Nuns,
 Limerick), 204.

Lancaster, Joseph, 138.

Lansdowne, Marquis of, 274.

Langrishe, Sir H., 21.

Lanigan, Dr., 73.

Leahy, Rt. Rev. Dr., 257.

Lecky, on :—

Penal Laws, 12.

Education Schemes, 24.

The Charter Schools, 32.

Dr. Hussey, 87.

Ledger, Mrs. St., 57.

Leinster, Duke of, 39, 331, 332.

Leonard Br. Baptist, 103, 108, 158,
 253, 383, 399.

Leonard, Br. Joseph, 105, 108, 158,
 297, 361.

Lentaigne, Sir J., on Artane, 451.

Limerick :—

Foundation, 136.

Extension, 153.

Founder's Visit, 201.

New Monastery and Schools, 232.

Reports of Commissions on, 235.

Father Mathew, 302.

Cholera, 316.

Br. Patrick Welsh, 233.

Liverpool :—

Foundation, 387.

Catholic Schools, 404.

Louis XVI., 22.

Loreto Sisters, 308, 465.

Loyola, St. Ignatius, 9.

London :—

St. Patrick's, 246.

Founder's Visit, 363.

Wapping, 387.

Letters of Br. Edmund I. Rice to :—

The Holy See, 96.

Dr. Murray, 113.

Dr. Bray, 130.

Br. J. Hogan, 151.

Fr. Kenney, 170.

Pope Pius VII., 187.

Br. A. Grace, 241.

Dr. Fleming, 290.

The Brothers, 311.

Fr. Rice, 380.

Letters to Br. Edmund I. Rice from :

Dr. Murray, 153.

Fr. Grace, 172.

Br. B. Leonard, 254.

Lord Clifden, 280.

Dr. Whiteside, 288.

Dr. Weld, 289.

Dr. McMahon, 292.

Fr. Murphy, 387.

Dr. Foran, 389.

Letters :—

Dr. Power to the Holy See, 96.

Cardinal Pietro to Dr. Power, 97.

Br. A. Dunphy on Mr. Edge-
 worth, 217.

Mr. Prothero to Br. Leonard,
 226.

Br. A. Dunphy on Preston, 237.

Standis O'Grady to the Marquis
 of Lansdowne, 273.

Daniel O'Connell to Fr. O'Meara,
 277.

- Br. F. Thornton on Australia, 364.
 Br. F. Thornton on Gibraltar, 376.
 Cardinal Gasparri on Newfoundland, 464.
 Mr. J. J. McSweeney, Secretary, Society for Preservation of Irish Language, to Br. Maxwell, 486.
 Cardinal Gasparri to Br. Moylan, 499.
 Pope Pius X. to Br. Whitty, 518.
 Pope Pius XI. to Br. Hennessy, 520.
 Br. Hennessy to Pope Pius XI., 523.
- Luther, 321.
 Lynch, Very Rev. F. on Hanover Street, 115.
 Lyons, Rev. D., 251.
 Lytton, Lord, on O'Connell, 300.
 Madden, Dr., on Volunteers, 20.
 Mahers, Tipperary, 46.
 Mallow, 470.
 Manchester, 240, 407.
 Manifest, Br. F., 153, 208, 229, 401.
 Mannix, Most Rev. Dr., 455.
 Marino, 488, 502.
 Marist Brothers, 461.
 Matha, St. John of, 7.
 Mathew, Fr., 144.
 Receives a noted penitent, 191
 Temperance, 301.
 Limerick, 302.
 Brothers' Co-operation, 446.
 O'Connell Schools, 447.
 Maynooth Founded, 87.
 Maynooth, Synodal Regulations, 480.
 McArthur, Dr. A., Evidence before Commission, 337, 346.
 McAuley, Catherine, 179, 182.
 McCabe, Canon (afterwards Cardinal and Archbishop), 208.
 McCabe, W. (O'Connell's Funeral), 245.
 McDermott, Rev. Fr., 195.
 McDermott, M., 106.
- McDonnell, Sir A., on Schools in India, 490.
 McHale, Most Rev. Dr., on :—
 Hedge Schools, 49.
 National Board, 333.
 McIntosh, Mr., 255.
 McKenna, Rev. Dr., 93.
 McSweeney, Rev. P. M., on O'Connell Schools, 261.
 Meagher, Rev. Fr., 112, 259.
 Meagher, Thomas Francis, 434.
 Meehan, Fr., 259, 375, 378.
 Melleray, 296.
 Methodists, see Wesleyans.
 Mercy, Sisters of, 308, 314.
 Middleton, 470.
 Mill Street, Dublin, 154, 205, 337.
 Mirror, Waterford, on Edmund I. Rice, 141.
 Mitchel, John, on :—
 Penal Code, 11, 14.
 Intolerance of Ascendancy, 20.
 Education in Ireland, 330.
 Model Schools, 354.
 Molloy, Rev. Dr., 31.
 Monastic Orders, 5.
 Monks of Mercy, 7.
 Monks of the West, 7.
 Moore, Hugh Keys, on Limerick Schools, 235.
 Mother Joseph on Edmund I. Rice, 190.
 Mount Sion, 55, 263, 265.
 Moylan, Rt. Rev. Dr., 22, 102, 103, 107, 157.
 Moylan, Br. M. T. :—
 Elected Superior General, 497.
 Foundation in Rome, 498.
 Marino, 502.
 Centenary of Congregation, 506.
 Resignation and Death, 511.
 Mulcahy, Br. Ignatius, 176, 259.
 Mulcahy, Br. Joseph, 89, 192.
 Murphy, Dr., 157, 177.
 Murphy, Br. Joseph, 423.
 Murray, Most Rev. Dr. :—
 Congregations established by
 III.
 Rev. W. Meagher on, 112.

- Introduces Brothers, 113.
 Aids the Founder, 146.
 News of Papal Brief, 153.
 Seat of Government transferred to Dublin, 258.
 Lays Foundation Stone, Monastery, N. Richmond Street, 271.
 On the O'Connell Schools, 293.
 National Board, 334, 353.
 Gibraltar, 374.
 Pay Schools, 400.
 Murray, Dr. J. F., on Richmond Street, 336.
 Maxwell, Br. R. A. :—
 Veneration for Founder, 426.
 Elected Superior General, 481.
 Intermediate System, 482.
 Marino, 488.
 India, 488.
 Resignation and Death, 493.
 Life and Character, 494.
 Nagle, Nano, 72, 179, 181.
 National System :—
 Principle of, 331.
 Board, 331, 332.
 Christian Schools and, 336.
 Reports, 339.
 Opposition in Ulster, 330.
 Views of Catholic Bishops on, 344.
 Christian Schools withdrawn, 346.
 Most Rev. Dr. Walsh on, 353, 358.
 General Chapter on, 383.
 Dr. Doyle, 384.
 Neri, St. Philip, 9
 Newfoundland, 290, 462, 463.
 North, Lord, 17.
 Nurenberg, 321.
 O'Brien, Mr. :—
 Enters Mount Sion, 92.
 Withdraws, 98.
 An Obligation Discussed, 197.
 O'Brien, Very Rev., P. O.S.A. (Callan), 427.
 O'Connell, Daniel :—
 Catholic Association, 16, 267.
 Friendship for Founder, 270.
 Kildare Place Society, 39.
 Visit to Hanover Street, 423.
 Lord Lytton on, 300.
 O'Connell Schools :—
 Foundation Stone, 267.
 Letter from D. O'Connell, 268.
 Rev. M. P. McSweeney, 261.
 Monastery Completed, 295.
 Schools Opened, 296.
 O'Connell, Mrs. on Edmund I. Rice, 67.
 O'Connor, Br. Jerome, 103, 158, 248, 251, 392.
 O'Dwyer, Rt. Rev. Dr. :—
 On Br. P. Welsh, 235.
 On Secondary Schools, 485.
 O'Flaherty, Br. P., 107, 376.
 O'Grady, Standis, 273, 282.
 O'Hagan, Judge, 246.
 O'Keefe, Fr., 315.
 O'Keefe, Mr., on O'Connell Schools, 268.
 O'Leary, Rev. Arthur, 246.
 O'Loughlin, Rev. Fr., 228.
 Omagh, 254.
 O'Mahony, Br. A., 483, 484.
 Orders, Military, 7.
 Ormond, Duke of, 14.
 O'Sullivan, Timothy, 57, 63.
 Our Lady's Mount, Cork :—
 Foundation, 108.
 Dr. England on, 106.
 Schools as Hospital, 109.
 Impressions of Visitors, 225, 510.
 See Br. B. Duggan and Br. Burke.
 O'Shaughnessy, Dean, 248, 292, 392.
 Palles, Chief Baron, on the Christian Schools, 485.
 Paul of Thebes, 6.
 Paulsen, 139.
 Patrician Brothers, 309, 461.
 Penal Laws, 10.
 Perraud on the Christian Brothers, 444.
 Phelan, Br., 408.

- Pitt, 24.
 Pius VII., 152.
 Plowden, 13, 17.
 Pococke, Dr., 35.
 Polding, Rt. Rev. Dr., 365, 411.
 Power, Rev. John (afterwards Dr. Power), 73, 84.
 Power, Rt. Rev. John, 87, 124, 127.
 Power, Rt. Rev. Monsignor, 515.
 Power, Miss, 70.
 Power, Miss (Reminiscences), 231.
 Preston :—
 Foundation, 237.
 Br. A. Grace, 241.
 Founder's Visit, 363.
 Presentation Nuns :—
 Foundation, 72, 73.
 Presentation Convent, Waterford (Mother Joseph), 64, 190.
 Presentation Sister, Limerick (Reminiscence), 203.
 Presentation Brothers, 177.
 Prothero, Mr., on Cork Schools, 225.
 Ready, Br., 175.
 Reardon, Br. M. A., 106, 177.
 Redmond, John, 503.
 Reddin, Miss, 316.
 Redington, Mrs., 388.
 Renouf, Mr. Commissioner, 473.
 Revolution, French, 21.
 Ribble, 238
 Richardson, R. A. (Inspector), on Naini Tal.
 Riordan, Br. M. P. :—
 Elected Superior General, 399.
 School Publications, 441.
 Cabra Founded, 447.
 Death, 449.
 Growth of Congregation, 449.
 Rome, 498.
 Ross Commission (1879), 235.
 Rule, Benedictine, 7.
 Rule, Columban, 7.
 Russell, Rev. B., 252.
 Ryan, Br. Francis, 105.
 Ryan, Br. Joachim, 516.
 Ryan, Br. Joseph, 401.
 Ryan, Br. Louis, 370.
 Ryan, Rt. Rev. Dr., 232.
 Ryland, Rev. R. H., on Edmund I. Rice, 218.
 Rice, Edmund :—
 Father, 45.
 Mother, 45.
 Youth, 45.
 Business, 53.
 Marriage, 55.
 Piety and Charity, 56.
 Vocation, 68.
 First School, 80.
 Mount Sion, 82.
 Carrick, 93.
 Dungarvan, 94.
 First Vows, 96.
 Cork, 102.
 Dublin, 113.
 Thurles, 136.
 Limerick, 136.
 Congregation Approved by Holy See, 155
 Superior General, 160.
 Reminiscences of Mother Joseph, 190.
 Visitation of Houses, 192.
 England, 237.
 Dublin, 258.
 O'Connell Schools, 261.
 Residence at North Richmond Street, 295.
 England, 363.
 Sunderland, 385.
 Gibraltar, 394.
 Resigns, 397.
 Retires to Mount Sion, 404.
 Death, 418.
 Public Appreciation of Work and Character, 419.
 Veneration for his Memory, 423.
 Month's Mind, 428.
 Memorial, 430.
 Westcourt Honoured, 436.
 Rice, Fr. John, 48, 57, 81.
 Rice, Laurence, 45.
 Rice, Robert, 56.
 Richmond, Mr. Commissioner, 470.
 Sales, St. Francis of, 9.
 Saratoga, 17.

Sarsfield, 12.

Schools :—

Charter Schools, 31.

Diocesan Schools, 25.

Erasmus Smith Schools, 29.

Hedge Schools, 49, 50.

Incorporated Society Schools, 36.

Kildare Place Schools, 37.

London Hibernian Society

Schools, 37.

Parish Schools, 27.

Royal Schools, 27.

United Schools, Limerick, 137,

141.

Model Schools, 254, 441.

School Publications, 441.

Sherlock, M., 173.

Shirley, Mr. (Conversion), 58.

Sidgreaves, Mr. Commissioner, 472.

Simeoni, Cardinal, 488.

Smiles, Sir Samuel, 67.

Smiths, Ballycallan, 46.

Smith, Goldwin, 23, 24.

Spencer on Education, 139.

Stanley, Lord, 331.

Stapleton, Br., 522.

Sullivan, T. D., 348.

Sunderland, 385.

Sweeney, Br. Francis, 372.

Synge Street, 205.

Tablet on Christian Schools, 354.

Templars, 7.

Teresa, St., 9, 417.

Testimonies of Contemporaries, 47,

64, 66, 125, 126, 141, 190, 202,

204, 218, 231, 425, 429, 432.

Teutonic Knights, 7.

Thornton, Br. Francis, 294, 399.

Thurles, 136, 200.

Tierney, Margaret, 45.

Tithes, 360.

Tolan, Br. A., 489.

Troy, Most Rev. Dr., 22.

Tuohy, Rt. Rev., 136, 232.

Tralee, Mr. Balmer on, 472.

Treacy, Br. (Australia), 458.

Trent, Council of, 321.

Ullathorne, Dr., 364, 411.

United Irishmen, 22.

Universe on the Christian Schools,
466.

Ursuline Nuns, 102.

Valois, St. Felix of, 7.

Veto, The, 171.

Vincent of Paul, St., 9.

Volunteers, 18, 19.

Vows, First, 96.

Walsh, Most Rev. Dr., 353, 358.

Walsh, Very Rev. Canon, on the

Rice Family, 47.

Wapping (London), 387.

Washington on Education, 139.

Weld, Dr. 289.

Wellesley, Lord, 214.

Welsh, Br. Patrick, 233, 388.

Wesleyans, 375, 474.

Westcourt, 45, 436.

Whately, Dr., 342, 353.

Whitty, Br. J. C. :—

Elected Superior General, 514.

Extension of Congregation, 515.

Letter from Pope Pius X., 518.

Resignation, 520.

White, Mr., 52.

Wyse, 13.

Yelverton, B., 21.

Young, Arthur, on Hedge Schools, 50.



